

MAKING AMERICA CHRISTIAN

VICTOR L. MASTERS



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MAKING AMERICA CHRISTIAN

ARRANGED FOR MISSION
STUDY CLASSES AND FOR
THE GENERAL READER

BY

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BOARD OF THE SOUTHERN BAPTIST CONVENTION;
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HOME MISSION TASK," "BAPTIST MISSIONS IN
THE SOUTH," "BAPTIST HOME MISSIONS,"
"COUNTRY CHURCH IN THE SOUTH," ETC.

*But ye shall receive power, when the Holy Spirit is come upon you:
and ye shall be my witnesses both in Jerusalem, and in all Judea and
Samaria, and unto the uttermost part of the earth.—Acts 1:8.*

*Exhorting you to contend earnestly for the faith which was once
for all delivered unto the saints.—Jude 3.*

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PREFACE.

This is the sixth of a series of books for mission study, issued by the Home Mission Board of the Southern Baptist Convention. Each of the volumes has met with cordial favor, and several have run through two or more editions. There is still a sustained demand for all of these books, but the number of classes in churches which study Home Missions yearly has now become so large that a new book is being called for annually.

It seems fairly obvious that so large a Christian body as Southern Baptists should produce most of their own textbooks on missions. The pedagogical principle involved is sound. It introduces the student to the problems of missions which are common to all evangelicals through those particular tasks for which his own group is primarily responsible. Further, it is only in books produced under the auspices of a Christian body that we may expect to find fearless emphasis and painstaking exposition given to those principles and viewpoints which are deeply imbedded in its faith and life. Of all people, Baptists can least afford, for the sake of convenience and popular conformity, to neglect to give attention to what is taught in the books which influence the attitude of their people on missions and other problems.

To prove that America was born Christian is the concern of the first chapter of this book. It assembles facts which demonstrate that the Christian religion was the dominant formative force behind American life and institutions.

America is the only nation in history of which this was true. The implications are tremendous of this unique origin of our nation. In some sense, the whole book is a plea that we shall live up to these implications.

The second chapter marshalls an array of the problems which now challenge the nation. Some topics are here dismissed with a scant two pages which merit a hundred. But the scope of the book seemed to call for a summary, and exhaustive analysis was impossible. It is an unmatched mass of ferment which presses upon this young giant among the nations, before it has passed the half of its second hundred years. Even the brief summary given constitutes a challenge to all the resources of American Christianity.

The third chapter outlines those resources. It is optimistic. The resources of American Christianity, in numbers and wealth, have never been equalled. In purity of faith and life, American Christianity has certainly not been excelled in any nation. But a less cheering light is also turned on the picture. Material resources become a snare in the realm of spiritual progress, when men come to trust them rather than God. Our times call mightily for a Christianity whose hidden union with God shall be its most trusted instrumentality.

The fourth and fifth chapters catalog some kinds of false teaching and preaching against which God's people must contend. The author is neither a pre-millennialist nor a post-millennialist. But he thinks the reader will not be able to study, even in brief outline, the varied and determined anti-Christ teachings which now seek to poison and destroy New Testament faith, without being impressed that they present conditions like those Paul and other Apostolic writers say shall obtain in the last days.

The last four chapters discuss some outstanding elements of a constructive program for making America Christian. Space limitations did not permit the introduction of others of perhaps equal importance.

Some special explanation of Chapter V seems necessary. It contains unusual material for a book on mission study. Of course it is not written as a contribution to scientific knowledge, though it has sought to conform to the proven facts of science. It is written, not for the exceptional scholar, but for the rank and file of intelligent Christians.

We would gladly let scientific theories alone. But they will not let alone the faith of God's people. Therefore we cannot let them alone. If the average intelligent Christian has a faith which subtle pseudo-science may unsettle, then somebody must seek to show to him the emptiness of the claims of subtle pseudo-science. Christian writers, both in the press and in their books, have too long and too much side-stepped this subject. But it refuses to be side-stepped. We must face and conquer it, or else it will despoil the faith of multitudes.

The present attacks of rationalism on Christianity in America are far more widespread and influential than is generally recognized. They are subtle, astute and exceedingly difficult to meet. Other false faiths attack from without; rationalism bores from within. Other beliefs form organizations of their own; rationalism, like the cuckoo, steals nests others have built. In the local church, it masquerades as a fuller, more liberal, more "efficient" Christianity. In the institution of learning, it uses any professor of biology, botany, zoology, sociology, or geology who is devoid of saving faith, and determined to accept God only

on condition he can find and fathom Him in his scientific investigations. In popular literature, it saturates public thought with the suggestion that the will of the individual, and not God, constitutes the supreme authority to which man is answerable.

What boots it if famous scientists have, as we are authoritatively informed, largely forsaken the theories upon which the anti-Christ structure of rationalism was built? To the undergraduates and the general public the rationalistic college or university professor passes for a famous scientist. They know of no higher, and they swallow his teachings bodily. In recent years, many hundreds of young men and women, returning from college to American homes, announce that they cannot longer hold the faith of their parents in the revelation of God. They say: "Professor Blank has taught us better. Professor Blank knows."

The slogan of "Business as usual!" did not endure long in the World War when the public once learned that civilization was being destroyed. For the German ambition for world domination had created a condition in which no business counted, except as it furthered the chief business of putting down the Hun. Similarly, until American Christianity is safeguarded from the destructive work of rationalism, there is not another tenet we hold or an activity we conduct but must adjust itself to the task of exposing and driving out this great enemy of spiritual religion.

When America entered the World War, she promptly placed guards to protect the water supply of our cities from possible poisoning by a ruthless enemy. A far more ruthless enemy now threatens the American people. His poison murders men's souls; steals away God out of their lives. To

combat it we have all too few guards on duty. So few have cried aloud against this arch enemy that for an author to do so is to take the chance of being considered radical. But this author has not dared do less than raise his voice in warning concerning the most insidious spiritual danger in modern times. This he does with the fervent hope and prayer that God may use the thoughts set forth in these pages to arouse His people, so many of whom are unaware of the grave spiritual dangers that now threaten the soul of America.

The author was compelled to write this book in the midst of busy activities which regularly fall to his hands in his service of the Home Mission Board, and without opportunity for that seclusion and sustained effort best suited to such an undertaking. While no diligence was spared toward worthy performance, he wishes the reader might look with leniency upon any apparent lack of complete orientation or of literary finish into which this stressful essay at authorship may have fallen.

He also desires to express his indebtedness to the honored and busy pastors and professors who have kindly read and criticised the manuscript. Drs. Charles W. Daniel of Atlanta, W. O. Carver of Louisville, John T. Christian of New Orleans, C. C. Brown of South Carolina, and Q. C. Davis of North Carolina, have materially added to the value of the work by their constructive suggestions.

V. I. M.

Atlanta, Georgia, December 23, 1920.

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General Grant often said to his family that the time would come when the South with its Anglo-Saxonism would have to save America. What General Grant foresaw forty years ago is now easily understood—that the salvation of the nation largely depends upon the South. The Home Mission work of the Baptists and every other denomination is infinitely more important since the World War than ever before. No words that man can utter can possibly overstress the present need of Home Missions.—Richard H. Edmonds, Editor of the Manufacturers Record.

Material success is good, but only as the necessary preliminary to better things. The measure of a nation's true success is the amount it has contributed to the thought, the moral energy, the intellectual happiness, the spiritual hope and consolation of mankind.—James Russell Lowell.

CHAPTER I.

CHRISTIAN FOUNDATIONS.

People are not informed as to the facts. When we set before us the task of making America Christian, we are only proposing to hold to the course in which the providence of God and the faith of its founders started it. American historians generally minify the part religion had in making American institutions. The text-books used in our schools and colleges give scant attention to the vital part the faith of the American fathers had in moulding the form of government. In this authors have done a deep injury to truth and to our people. They are left in ignorance concerning that which is most unique and fundamental among the formative forces of the Republic. The author's search enabled him to discover only three or four books which treat the subject of our country's debt to religion. Perhaps the best of these, "Christianity and the American Commonwealth", by Bishop C. B. Galloway, of the Southern Methodists, had lain unused for years on the shelf of the Carnegie Library, while thousands of volumes of less significance are called for daily. Bishop Galloway throws much light on the subject. Among the vital statements in his book, the following is worthy to be fixed in the memory: "A nation ashamed of its ancestry will be despised by its posterity". The pathos of the general ignorance of our people concerning the part religion played in forming their country is that it has resulted more from the waywardness and materialism of the men who have writ-

ten their history than from any will of the people. Fear of somehow offending against the American principle of separation of Church and State has been a reason why religion has been let severely alone by the average writer of American history. The independence of each in its own field has apparently been thought to forbid an effort to show how each has influenced the other. But this idea can only arise from sad confusion of thought.

All governments rest on religion. All governments are typed and determined by their religion. Rousseau, the brilliant French writer, though a skeptic, declared: "Never was a state founded that did not have religion for its basis". Erskine, a distinguished English jurist and orator, said: "Depend upon it, the world could not be held together without morals: nor can morals maintain their station in the human heart without religion". Philip Schaff, the German-American scholar, adds his testimony, saying: "The destruction of religion would be the destruction of morality and the ruin of the State". Alas, that his native country should give the world its most conspicuous illustration of the truth! David Hume, the renowned historian, adds this testimony: "If you find a people without religion, rest assured that they do not differ from brute beasts". But no testimony carries more conviction to American hearts than that of the Father of his Country. In his "Farewell Address", President George Washington made this declaration: "Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles". These distinguished exponents of the wisdom of experience only confirm

divine wisdom as recorded in Holy Writ, which in Isaiah 60:12 declares: "The nation and kingdom that will not serve Thee shall perish", and in Proverbs 13:34: "Righteousness exalteth a nation, but sin is a reproach to any people".

Notable examples. The reign of terror which followed the French Revolution was greatly intensified by infidelity. The National Assembly passed a resolution which declared, "There is no God". They abolished the Sabbath, unfrocked the ministers of religion, turned the church buildings into business houses, and enthroned a wicked and beautiful woman as Goddess of Liberty. Then followed a carnival of terror and blood-letting which appalled the imagination of mankind. No wonder Macaulay, after tracing the record of nations, wrote: "Whoever does anything to depreciate Christianity is guilty of high treason against the civilization of mankind". But men who will not learn of God are deaf to the lessons of history. Fat with much learning, post-graduate in the mysteries of science and philosophy, Germany lusted for the glory and power of imperial world dominion. Waking up to a sense of its power, this nation adopted atheistic evolution and Spencer's "survival of the fittest", interpreting the latter to be "survival of the strongest", and being confident that this could only mean Germany. Blinded by the lust of its heart to believe a lie, Germany entered on a course of conquest which ignored God and exalted material science and Wodan, Germany's old heathen God of War. Germany has fallen. Though the victorious Allies desire Germany to live, it staggers like a sick man in weakness. It is a notable demonstration that a nation that forgets God shall perish. Russian Bolshevism proposed to

establish a nation without God. After two years of blood and butchery, which by far eclipse the orgies of the French Revolution, this beastly autocracy of a small group of the most depraved element of Russia is weaker and more insecure in its rule than it has been, and will doubtless perish. History, revelation and present facts assure us that the government of God-renouncing wolves who oppress the people and drag the hearts of nations through the mire, shall not endure.

God's hand in settling America. The hand of God has never been so manifestly shown in the settling and developing of any nation as in America. If we eliminate from our history the direct and powerful influence of the Christian religion, we shall have little left but a set of disjointed facts without significance. As surely as the temple of Jerusalem was built by a sacred patriotism and under the benedictions of a favoring providence, so surely were Christian aspirations and teachings the seed thoughts of our political constitution and Christian evangelism the inspiration of American colonization. The Reformation in Europe had emancipated the State from the thralldom in which it had existed under the Catholic Church since Constantine and Rome had united Church and State. But it had stopped short of securing liberty of conscience. The pope was unhorsed in Northeastern Europe, but the king still acted as the guide of men's consciences. Hardship and persecution followed for non-conformists in France, England and Germany. The Huguenots, for example, were persecuted in France for 200 years. Concerning their difference of belief from that of the State religion, the Jesuits said: "Crush these things out of the Huguenots. Crush the Huguenots themselves". This im-

placable hate of the Jesuits found expression on St. Bartholemew's Day in a wholesale butchery of the Huguenots which will always be a measure of the evil of Jesuitism.

God picked the settlers. Such was the oppression in Europe. It made the noblest and best men and women whom civilization had produced anxious to get away into the American wilderness where they would face wild men and animals, but not the infuriated animosity of religious autocracy. This autocracy had made men who professed to know God, more to be feared than were the savages and brutes in the American wilderness. It is not surprising that such a people should set forth the worship and service of God as their purpose in establishing colonies in America. It is not surprising that the charter of the settlers at Jamestown, in 1606, should set forth that their purpose was "to propagate the Christian religion". It is not surprising that the compact of the Plymouth settlers, in 1620, drawn up on board of the ship before they landed on the bleak New England shores, opened with the expression, "In the name of God, Amen". Nor is it odd that their first act, when they landed on the historic Plymouth Rock, was to bow in prayer and thanksgiving. It is not surprising that the colonial seal of Massachusetts, adopted eight years after the landing, bore the effigy of an Indian, with the motto in his mouth, "Come over and help us". Deep religious conviction and purpose characterized the Huguenots who came in at Charleston, and the Scotch who entered at Philadelphia and the various ports southward. This was the motive which brought the Quakers and many of the Dutch.

God gave a great country to His people. Never was a nation settled by a body of people so strong and admirable.

Adventure or lust of conquest have been predominant motives in colonizing the waste places of earth. They have enlisted mostly the reckless and the unattached. The Spanish settlements to the south and the French to the north of those set up by the American Fathers, were examples of this. They were destined to have little influence in the future of America, but God strengthened the persecuted argonauts of conscience, who came with wives and children and Bibles and preachers and prayers, to subdue and set on its feet the greatest land on which the sun ever shone. It took men of this stripe to endure the hardness and rigor of the wilderness, to overcome the lurking savages, to subdue the wilds to husbandry, to wrest the colonies from the oppression of the mother country, and to write for their national law a constitution which has been the wonder and admiration of the greatest minds of the earth. No such clear evidence of God's providential hand was ever shown in the establishment of any other nation, except in His dealings with the Jews in their Palestinian home. And such a country it was to which God brought these persecuted pilgrims! Large, in the temperate zone, fertile, rich beyond dreams in forests and minerals, well watered, it was destined to become and now is by far the wealthiest land of the earth, the home of the freest and most resourceful and intelligent people.

Religious laws. Their faith was the greatest concern of these settlers. What would they do concerning their faith, when they came to making laws for the control of their colonies? Should they neglect to say anything about it? Surely so great a thing as religion must be safeguarded in the laws that control society, but how can you safeguard

without regulating? They did not see how. They had fled from the persecution which necessarily grows out of regulating religion by law, but they proceeded to make a large number of laws to regulate religion, and the penalties for disobedience included death. Some of our Baptist fathers in their own experience found that they included imprisonment, banishment and whipping. President George Washington himself was arrested for breaking the Sabbath law. Returning from a tour through Connecticut, on a Saturday in November, 1789, and having missed his way, he had to ride a few miles on Sunday morning to reach the town where he expected to attend church service. On his way he was stopped by a "tithing" man, who demanded to know why he was traveling on Sunday. It was only after long explanation by the President and a promise to go no farther than the church, that the constable allowed him to go forward.* The early colonists who had lived in the mother country under the union of the state and a religion which they did not profess, established in American colonial governments under which there was the closest union between the state and the religion which they did profess. The freedom of conscience which had been denied to them in the old country they denied to others in the new country.

How light and liberty were found. It was difficult for them to see how religion can get along without being buttressed by the law. Nobody else had seen it in a way to grapple men's minds, since the time when Constantine and the early ecclesiastics disobeyed Christ's teaching, "Render unto Caesar the things that are Caesar's and unto God the things that are God's". Martin Luther did much in the Re-

*"American State Papers", page 38.

formation. But he did not understand religious liberty. Some Baptists had been preaching in England and on the Continent, but they had no influence with the powers that ruled, no prestige with a worldly public opinion. In God's good providence, some of these same obscure Baptists came to America. Where the loadstone of liberty was, Baptists were sure to be drawn. Soon they saw that liberty was not as thorough-going in the Colonies as they had hoped. In the realm of conscience it had no thoroughfare. Unlike the great majority of their fellow colonists, they promptly saw what was the matter. The hour of the Baptist opportunity had struck. Before twenty years had passed after the landing of the Pilgrims, the rightfulness of Sunday laws was one of the leading subjects for debate in America, and Roger Williams was the outstanding champion against such laws.

Baptist primacy in religious liberty. To Virginia, chiefly to Virginia Baptists, belongs the honor of disestablishing religion in America. To Roger Williams, a Baptist, belongs the honor of first establishing, in Rhode Island, a commonwealth upon the principle of the entire separation of Church and State. "Roger Williams", declares the historian Bancroft, "was first person in modern Christendom to assert the doctrine of the liberty of conscience". Through more than a score of years, toward the close of the eighteenth century, the battle raged in this country for religious liberty. It extended among the Colonies from Massachusetts to Georgia, but the heat of the conflict was in Virginia, and the Baptists were the fearless, determined, untiring and always consistent leaders of the fight. God raised up influential friends for these Baptists. Washington, Jefferson, Madison, Patrick

Henry and others came to their support, and at last religious liberty was written into the national Constitution and reiterated explicitly in the First Amendment. In his recent address, during the Southern Baptist Convention, on the capitol steps at Washington, Dr. George W. Truett, after eloquently setting forth the primacy of the Baptists in winning these great privileges for America, added: "I take it that every man informed on the subject, whatever his religious faith, will be willing to pay tribute to our Baptist people as being the chief instrumentality in God's hands in winning the battle in America for religious liberty". Because the truth always helps and its repression always hurts everybody concerned, we could wish the desire expressed by this distinguished Baptist minister might be realized. Baptists can get along without it quite as well as other denominations can afford to withhold from them credit for this outstanding service of theirs to the nation and to every Christian body.

Early law makers and religions. The closer we scrutinize early America, the more conclusive becomes the proof that the formative force of its institutions was not only religious, but Christian. In its meeting at Philadelphia, the Continental Congress humbled itself on its knees in prayer before God, beseeching Him for wisdom and guidance through Christ the Redeemer. It was proposed before the Congress, though not adopted, that the seal of the country should bear a picture of the Israelites crossing the Red Sea, surrounded by the words: "Resistance to tyrants is obedience to God". For eight years, during the Revolution, this Congress appointed days of national fasting and prayer, and urged the people to repentance for their sins, and to reformation and

Christian faith. At the beginning of the struggle, it expressed the desire to have the "people of all ranks and degrees duly impressed with a solemn sense of the superintending providence of God, and of their duty, in all of their lawful enterprises, to rely on His aid and direction". It called on the people "to repent, and through the mediation of Jesus Christ, obtain pardon and forgiveness". What the Congress did in Philadelphia to honor God and encourage faith, ministers of the gospel were forward to do among the people and in the camps of the Revolutionary Armies. As one student of the period says: "The preachers of the Revolution were the secret of that moral energy which sustained the Republic in its national weakness against the superior members and discipline and all the powers of England". In another volume the author has recounted how Dr. Richard Furman, a distinguished Baptist preacher of the Revolutionary period, was sent by the civil authorities on a tour through South Carolina and into the American camps to preach to the people. He so stirred the patriotism of the people and soldiers that Lord Cornwallis offered a reward of five thousand pounds for his head. The power of those preachers had behind it the spirit of the National Congress, and the Congress in turn only sought to voice the recognized spirit and purpose of the people of the nation concerning religious faith.

The Constitution and religion. There are those who would have us believe that the Federal Constitution proposed a nation that should have no concern with religion. They point to the fact that the name of God is not mentioned in the document. They would have us observe that the two references to religion are rather of a negative character.

The first reference to religion declares that "no religious test shall ever be required as a qualification to any office or public trust under the United States". The second is the First Amendment, which our Baptist fathers were so influential in securing: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the government for a redress of grievances". The Constitution did not create a nation or its religion or institutions. The purpose of the two references to religion was not to exclude religion, but to equalize the opportunities of religious bodies. It was not anti-Christian, but anti-sectarian. The Constitution-makers had the task of organizing a general government for the nation out of materials already in hand. This government was to do what the States could not do so well for themselves. The States, as abundant testimony affirms, were committed to the idea of Christian faith as a formative force, to a degree and with a unanimity never elsewhere equalled in history. Since there was to be separation of Church and State, the Constitution had no business to legislate on religion, except to make sure fair play on the part of the government itself. If the Constitution had not a single word about religion, law and reason would yet bid us seek its religious character among the States and the people who formed it, a people who were religious by profession and through their ancestors.

National principles which come from God. The limits of this chapter will not allow us to study the great principles of government which our Constitution announced to mankind, for the first time in history. But it is pertinent to re-

mark that what our Lord Jesus Christ does for the individual soul in setting it free and magnifying its worth, the American Constitution seeks to set forth in terms of the fundamental law of a nation. No autocrats willed the Republic; the soul of a people willed it. No king was to be obeyed, but law was to be obeyed. And the people themselves made the law. They are the sovereigns. By separating the government into three departments, each independent and equal in authority, it was sought to prevent the possibility of centralization and autocracy on the part of some ambitious President. By specifically reserving certain inalienable rights to individuals, it was intended to protect the single man against the persecution or injustice of the majority, should the majority be misguided enough to invade his rights. These safeguards of the Constitution are now openly flouted in America by certain classes. They find the Constitution too conservative to represent their advanced ideas. The majority rules in America, but it rules according to law and with respect for certain rights of the individual. If these safeguards should be taken away we would no longer have a republican democracy. We would have a social democracy, in which the closely organized minority, by agitation and propaganda, could often put over their selfish schemes to the undoing of unorganized majorities. For our present purpose we only remark that the Constitution which the American fathers gave us is far more in consonance with the religion of Christ than any of the socialistic propositions which now harass the public mind, just as it was far in advance of any similar compact which preceded it. England's great statesman, Gladstone, said of it: "It is the greatest piece of work ever struck off at a given time by the brain

and purpose of men", and the world-famed William Pitt, when he read it, exclaimed: "It will be the wonder and admiration of all future generations and the model of all future Constitutions". It becomes American Christians to defend it and be proud of it. For never on this earth was the fundamental law of another nation so shot through with that spirit of peace, good will, justice and righteousness which our Lord came to establish.

Views of eminent jurists. The views of early statesmen and jurists on the position of Christianity in America are of great value, because they were in the best position to judge of the facts, and their position in society is such that they may be expected to understate rather than magnify the facts about Christianity. James Madison, who probably gave more effort toward establishing religious liberty than any other statesman, declared: "Religion and government will both exist in greater purity the less they are mixed together". Daniel Webster said: "There is nothing that we can look for with more certainty than the general principle that Christianity is a part of the law of the land". Chief Justice Brewer wrote a book, the thesis of which is that America is a Christian nation. Chief Justice Corley, writing on constitutional limitations, says: "The Christian religion was always recognized in the common law, and so far as that law continues to be the law of the land, the fundamental principles of that religion must continue to be recognized". Judge F. W. Dent, once dean of Columbia University Law School, declares: "Our national development has in it the best and purest elements of vital Christianity. Should we tear Christianity from our law, we should rob our law of its fairest jewels, arrest its growth and unfit it as a vehicle for

progress". Chief Justice Kent says: "We are a Christian people and the morality of the country is deeply grafted on Christianity". Our whole social fabric and legal procedure is shot through with evidences that this country was born a Christian country.

Tremendous implications. What does the fact that America was born Christian mean to us? We are the inheritors of a country whose fundamental law was framed under the guiding hand of a people whose spirit and purpose were Christian. The passion of their souls was for civil and religious liberty. They safeguarded those liberties in the greatest and most beneficent Constitution under which the people of any nation ever lived. Under it, they developed initiative and resourcefulness. Freed from the age-long clog of State interference in religion, they developed the highest order of Christianity the world has seen, by the witness of authorities in the nations themselves. They proceeded to unfold in the nation the greatest wealth any nation on earth ever possessed. And we are the inheritors of it all. This unmatched heritage of American Christianity from our past carries with it obligations that are staggering. We are the only nation that was born Christian. We are the first country to be settled by Christian men and women with religious purpose. Our Constitution provides that religious liberty which the oppressed peoples of earth had through the centuries longed for in vain. Our fundamental law exalts the individual citizen and his rights, instead of exalting the power of the State. Under these beneficent laws, Christianity has had its greatest development in America. With these unexampled advantages in the great Republic, for Christian bodies to contemplate losing the nation to the forces of

atheistic philosophy and outbreking sin, is unthinkable. To do so, we would first have to forsake our faith in the power of Christ to save men, and practically confess despair that this faith of the Christ is powerless to lift up other nations far less advantageously circumstanced than we are. The religious origin and history of America binds every true disciple at all costs to the task of winning this land to Christ afresh in every new generation. It binds us to maintain here a spiritual power-house adequate to generate currents that shall light the whole world.

America's soul pictured in marble. On the rocky summit overlooking the bay where the Mayflower first anchored, stands a magnificent monument. On the corners of the pedestal are four figures in a sitting posture, representing Law, Morality, Freedom, and Education. Standing far above on the lofty shaft of granite is a majestic figure symbolizing Faith, holding an open Bible in one hand, and with the other uplifted, pointing far away to the throne of the unseen God. What a sublime conception! How true to the facts of our heroic history. The open Bible is the Magna Charta of America, and that uplifted hand, symbolizing trust in the God of our fathers, is the condition of our national stability and continued prosperity.

QUESTIONS ON CHAPTER I.

Has popular history given the facts about Christianity in founding America?

Quote authorities, showing that governments rest on religion.

How was this exhibited in the French Revolution, and in Germany's part in the World War? How is it being shown in Russian Bolshevism?

Give evidence of God's hand in founding America.

Show how God picked the early settlers.

Compare America's settlers with those of other countries.

Show how the early settlers came to make religious laws.

How did they get better light on the subject?

Give facts showing Baptist primacy in securing religious liberty in America.

How did early law makers in America view religion?

Discuss the Constitution and religion.

Show that American principles of Government are from God.

Quote eminent jurists on this subject.

What implications follow the fact that America was born Christian?

CHAPTER II.

CONDITIONS WHICH CONFRONT AMERICAN CHRISTIANITY.

Must seek to measure them. It is difficult to give a bird's-eye view of our own day. We look at the past through a perspective; but the present covers the whole horizon. The happenings of yesterday are molded into a record; but the issues of today are still plastic. We objectify the past from without, but must seek the meaning of the present from within. There are times, however, when we must measure the forces which are making our own day. We now live in such a time. The forces which press upon society, challenging attention and decision at its hands were never so many, so powerful or so protentious as they are today. In opening a work on making America Christian, designed for Christian students, it seems necessary to give an outline of those forces. It cannot be more than an outline, and it can seek to cover only those parts of the field of universal unrest that appear to be most germane to the purpose of Christianizing America.

Our best thought demanded. Such an outline must necessarily be a diagnosis of conditions which today confront American Christianity. It cannot be other than a bill of particulars concerning the ailment of a sick world. It can do no less than invite the student to consider some problems that are engaging some of the best brains of the world. The author could wish to hold out to the timid a more inviting

prospect, but is unable to do so without forsaking the plan and purpose of these chapters. The condition of the world at present is an appeal to Christian men and women to give themselves to deep and earnest thought. Greedy and passionate pursuit of pleasure by the masses, and unsanctified intellectualism among the learned few, are threatening the things Christian men and women hold dearest. We cannot by praising ethics save the brutish man from his mire. But we can only be faithful to Christ by refusing to accept these conditions and to allow them to continue. We cannot afford to give less than our best thought and best deeds to saving lost souls and safeguarding a sore beset civilization. The unrest of our times is a clarion call to Home Missions. Home Missions seeks to make America Christian. In order that it may accomplish this great result, the student of Home Missions must understand the nature and power of the forces at work to destroy vital religion. We cannot conquer our country for Christ without knowing something of the armies of evil which Satan is directing against us. To understand the might of the forces which operate against our holy faith, is to be able to put before American Christians a correct measure of the devotion and deeds by which we may hope to make America Christian. America was born Christian, but it must be made Christian afresh in every generation, or else it will forsake God. This chapter will show that it now lacks much of being Christian in any true sense.

Not a time of deep thinking. There is in America a more general diffusion of education than ever before. We spend millions on public education and have many more millions in educational plants and endowments. We quickly give

attention to any evidence of public illiteracy and seek to correct the lack. But educators are telling us that not all the approved methods and appliances enable them to accomplish certain necessary results with youth to-day that were once attained with fewer appliances and poorer methods. There is something in the spirit of our times that seems to distract the minds even of students daily exposed to the educational process. But our observation takes in a broader field. The general public is more superficial in thought to-day than where the American people of other days. The pace of life has quickened beyond precedent. Material science has performed its wonders. The boy in his 'teens may now travel around the earth, expose his eyes to more sights and his senses to more strange and unusual thrills than normally come to a man of three times his age. He may crowd into his brief span of years the experiences of a lifetime, without learning the inner meaning of a single one of them. The intense pace gives no time for reflection. Experience without reflection and meditation does not feed the soul; its lessons are rubbed out by the hasty succession of new events and sensations. The printing press turns out more grist than ever. But most of us get our news from the headlines, and our serious reading—do most of us get it at all? The public libraries and the news stands do little to indicate it.

Chloroforming the soul. The train and the automobile carry us rapidly across the country, but do not give us time to read the pages of the book of nature. Once nature spoke to men's souls and pointed toward God. Now we have no time to hear its voice. With impartial promptness and facility a machine gives us the music of the opera

star or the latest jazz, and incidentally relieves us of the trouble of mastering even the simplest principles of music for ourselves. The moving picture with equal facility flashes before our eyes "canned" theatrical effects and requires no more of us than that we shall hold our eyes open, while it turns from the reel the portrayal of a life that is usually unreal, and steals much time we might have given to useful deeds or thoughts. It is our custom to felicitate ourselves on the wonders of our material civilization. But it is stealing many precious things from men. One of them is the use of their brains and hearts in serious thought and meditation. While it has created conditions the mastery of which requires straight thinking and high purpose, it has stolen from many the habit of thinking and their sense of the reality of God. When we reflect how general is the public exaltation of our material civilization, and how few seem to dream that there can be any danger in the machine-driven life of to-day, we may well be alarmed. Man is almost infinitely bigger than his machine and the satisfactions it provides for the body, but not so long as he lets it chloroform his soul.

A worse enemy. Intense preoccupation with life on the surface is not the only thing that tends to leave fallow the cultivation of the deeper resources of mind and soul. For more than twenty years there has emanated from certain intellectuals in this country, mainly from teachers of science in colleges and universities, doctrines concerning God and man the general acceptance of which would be the undoing of Christian faith and the scrapping of the Bible. Science has great vogue in the public mind, and we would not take from it any prestige it merits. But when high priests of

science enter the field of the spiritual life and assume to reconstruct the Deity by their hypotheses, blithely waving aside the Bible, or such parts of it as run athwart their theories, it is time for the people of God to get awake and to examine the strong reasons of the anti-Christian school of scientists. Not finding God in their laboratory experiments nor their materialistic philosophy, they have either ruled Him out of His creation, or hidden Him away from hungry-hearted men behind the "smoke screen" of their wisdom. On the unproven hypothesis of evolution, they have put doubt and uncertainty into the minds of many thousands of American students. Reasoning logically from their unproven theory of the origin of man, they rule out the vicarious atonement of Christ. If man is perfectible by evolution, the Fall recorded in Genesis is a myth, for evolution allows man to "fall" upwards only. So is the saviorship of Christ a myth, for no Savior is needed where the grace of evolution suffices. Christ becomes only a good man, an example. Our gospel of redemption through the shed blood of the precious Son of God no longer has place.

We must meet this foe. Elsewhere it will be necessary to study this onslaught on Christian faith. I mention it here only to point to it as the most insidious and dangerous factor among all the current conditions in America, as they relate to the faith and character of the people of this nation. Gladly would I refrain from writing of this subtle foe. It is highly placed. In unlearned public opinion it has acquired the sanctity of mystery and of learned assumption. Apparently most ministers, even, think it is discreet to meet its assaults with silence. It does its work stealthily. Some good men may question the wisdom of giving prominence in this

place to what they may think is not affecting our people in general. "Let sleeping dogs lie", they say. Others may question the fitness of the theme for a mission study book. In reply the author declares that the "dogs" he has in mind are not sleeping. They are very much awake. They are freely giving tongue to their chase after the hearts and hopes of men in the best and most conspicuous hunting preserves in America. It would be cowardly to dodge the issue of challenging the right of scientific teachers and writers to take away the faith of our people. That is what the dogma of evolution will do, if it is to have its way. With its offspring, rationalism, new theology, and salvation by environment, it is already on the job with power in many sections of the country. If to any it seems rash for a writer not particularly versed in science to enter the field of science for a tilt, we reply that such is not our purpose. The scientific enemies of Christ has stealthily invaded the family of God's children. They purpose to despoil them of their most precious possession. It would be a poor child of such a Savior who would not defend the faith against devouring wolves. It is with confidence that I ask the student to study with me, while I present in a future chapter a defense against the leaven of rationalism.

Religion by law. The student is doubtless familiar with the various manifestations recently of the movement toward outward uniformity in religion. This movement necessarily slants toward lessening the contents of faith. It also slants toward making the representatives of the unionized "Protestant" forces a political power. Jesus said: "My kingdom is not of this world", and "Render unto Caesar the things that are Caesar's; and unto God the things that are God's". The

various union movements tend to lose certainty of testimony concerning the spiritual things of God, which are "not of this world", and to become intensely concerned about the social improvement they may be able to secure by legislation. The Union Movement among the denominations purposes to dictate legislation. Once in a while, one hears as their apologetic the claim that only thus can evangelical bodies meet the subversive political activities of the Romanists. Catholic activities are dangerous and require constant vigilance on the part of all who love American liberty. But they are not to be met by "Protestants" setting up a similar machine for coercing the government. When Protestants cease protesting against the unholy ambition of Rome to rule the State, they lose their right to this name. That the Federal Council of Churches has in it potentialities for dictating to the consciences of men was shown in a meeting in Philadelphia, in December, 1908, in which this body, claiming to "represent thirty denominations and eighteen million communicants", voted to back up legislation to require Sunday observance, and overwhelmingly defeated a resolution accepting the Seventh-Day Adventists and others who observe the Seventh-Day Sabbath on the grounds of conscience. American evangelicism escaped a great fall when the boastful and arrogant Inter-church Movement collapsed. But the forces of unionism are not defeated, though considerably battered! Their activities may be expected to continue to play down the spiritual contents of faith and play up material well-being and righteousness by law. They constitute one of the most demoralizing influences which spiritual religion now confronts.

Unassimilated immigration. Forsaking its traditional aloofness from Europe, America fought in France to preserve human liberty. Since the war, our country has found itself the field of unprecedented unrest. The material for this ferment we partly inherited from the war. Partly it came as a result of forces at work through a longer period. They were intensified and brought to fuller revealment through the strains of war. From the war itself European political ferment gained added power to influence American thought. Ten years ago, the Bolshevistic upheaval in Russia could not have produced a reaction in America comparable to that which its agents have brought about within the last few years. In the present torn condition of human society, this monstrous political creed actually threatens to engulf other European countries, and it has the assurance to maintain a far-reaching propaganda in the United States. We believed America could stand any and all strains. We troubled ourselves little about the volume and kind of immigration which congested our ports and built up great nests of unassimilated aliens in our cities and industrial centers. We were too busy making money to think whether these people would make good American citizens. We laughed at men who spoke words of warning. Scarcely a newspaper in the land carried editorials or articles of warning as to any danger. It was not the fashion and the public was not anxious to be taught. The pulpit, for the most part, appeared to be unaware of danger, as were the other agencies for educating public opinion. In some pulpits, this greatest human hegira of the age, was constantly held up as an evidence of God's favoring providence. God was thrusting the ends of the earth to our very doors so that we would

evangelize and Christianize them. At the same time not all the missionary effort of American evangelical bodies combined was more than touching the edges of this great polyglot mass of men, women and children.

An unjustifiable optimism. Largely from American unwisdom in respect to immigration before the World War, have come the problems which now give a sense of insecurity concerning American institutions. Immigrant masses came to get our dollars, who cared not for America. American captains of industry exploited their labor and cared not for the immigrant. God was not in all their thoughts. A mine was being laid for future troubles. Uplift agencies theorized and made plans which they usually suggested the churches would execute. The Christian bodies did some real curative work of their own. But it was pitifully small in proportion to the need, and the soul of the nation at large was asleep. The facts about anti-Americanism among the alien groups brought out by the World War have awakened the Christian bodies and enlisted in a larger way private and governmental action toward Americanizing the new-comers. There is a great and hopeful work to be done. It is fundamentally religious. Its accomplishment and such a revision of our immigration laws as shall sternly weed out anarchists and radical socialists are essential, if we are to preserve American faith and institutions. Alien immigrants have no inherent right to American freedom and citizenship. If they are not willing to become real Americans, they should be deported.

Lawlessness. Our legislative bodies are continually making new laws. Among them are some which promise much for the public welfare. National prohibition will not make

men Christians, but it will put out of business the most corrupt political influence that ever sought to control American votes and legislation. It will reduce crime and for many will "make it easy to do right and hard to do wrong", a formula which is rightly valued by moral reformers, though it falls short of expressing the spirit and purpose of Christianity. But the need of our country is not more laws so much as it is more respect for laws now in existence. We need the kind of character among our people that will lead them to obey the laws of the land and to demand with all of their power that others shall obey them. A comparison between America and other countries shows that we have more lawlessness than any of the other so-called Christian nations. This cheapness of human life is our national reproach. The number of homicides is larger than in any other civilized country. Lynching, especially of Negroes, is of frequent occurrence and endangers the organized life of society more than murder endangers it. In lynching their victims, the individuals who compose the mob present the picture of section of the community taking the law into its own hands, in defiance of laws made by the whole community, that wisely provide orderly processes of trial for even the most guilty wretch. The mob lynchers lynch the law no less surely than their victim. A search for the sources of this spirit of lawlessness will take us back to the home. The right exercise of parental authority will develop in the child proper respect for law.

A lack of educational methods. Modern educational methods have given comfort to parents in weak sentimentalism in dealing with children. According to these, a child must not be told not to do some wrong thing he feels

inclined to do. He must be charmed into wanting to do something else that will not be injurious. Children and college students need to learn to do and study things they do not like. Men who have not learned this cannot master the issues of life. Bear with a quotation from a prominent pedagogue. Speaking before a summer school for teachers, he said: "The psychology of the child's mind is innately the psychology of the adult mind. Fill the mind of the child with the Emersonian doctrine of the divine discontent with evil. Supply it with the opposite good, instead of giving a mandate against evil." It sounds well, but it is not true to human nature and needs, nor true to divine revelation. The pedagogue may find a "Don't" to the child contrary to his psychology, but the Lord God Almighty found it suited to the need of erring humanity. Eight of the Ten Commandments begin with "Thou shalt not." Leading pedagogs say that they have been misunderstood at this point. They say that teachers who have proposed to guide children by the sentimental psychology just outlined have failed to understand it. However, the public will hold the pedagogic expert to account for filling school teachers with theories concerning the child mind so obscure that the average teacher at once seems to begin to misinterpret them. Parents had better hearken to the wisdom of Solomon concerning the use of the rod than to that of the school mistress who has thus interpreted or misinterpreted the philosophy of modern pedagogy. The words of the Bible about the uses of chastisement are of more value than those of savants whose doctrines thousands of school teachers have tried to follow. If we would hark back to common sense and to an old-time faith in Holy Writ, it would be better for us.

Responsibility of the home. Unrestrained self-will in a child and unchecked self-assertion in the school boy and college student pave the way for the lawless citizen. Not even a virile gospel can hope to cure in society an overweening self-will which has been nursed from the cradle to manhood. To cure men who mock at the prohibitions of law and interpret liberty as license, we need the gospel of Christ. But we need also teachers and parents who have the intelligence to see that such pedagogics as that described above is essentially anti-Christian; that the teacher who practices it may have learned about children from scientific men, but he has not learned from God. Still the home must bear the brunt of responsibility for the spirit of lawlessness. There is a falling off of the restraints of parental authority over children that is so general that the work of the teacher is made difficult, sometimes almost impossible. Recently there have been revolts against authority by almost the entire student body in different colleges in the South. In some instances, the student body was almost broken up. If this spirit of insubordination sweeps the college student off his feet, how may we hope for respect for authority among the unlettered? To discover and correct the lack in the American home that seems to allow children to drink in the spirit of lawlessness almost with their mother's milk is to deal with lawlessness in the citizen where our efforts will be most effective.

Radical Socialism. Radical Socialism is anarchy. Both of these are Bolshevism. Each follows the theory of Karl Marx, whose creed was set forth in a book written more than fifty years ago. Marxianism, Bolshevism, radical Socialism, and Anarchy teach the overthrow of organized

society by violence and revolution. They know nothing of citizens, of middle-class people. Everybody is either "bourgeois" or "proletariat." They hate and plot to destroy the "bourgeoisie", and promise to their dupes an earthly heaven for the "proletariat" when they have overturned society and have taken all its wealth for their own consumption. The student may verify this description from many authorities now available. Radical Socialism was at work in America before the World War. From certain urban nests it maintained its propaganda of hate and envy, but American people did not take it seriously. They laughed at the antics of the motley Industrial Workers of the World, and with fine insight named them the "I won't-work brigade". Since the War, with the addition of an extensive Bolshevik propaganda maintained here, radical Socialism has become a more serious factor. One may humor a crank, but he smashes a venomous reptile.

Anarchy in action. At high noon, on Wall Street, in New York, a few days before these lines were written, a powerful bomb was exploded before the firm of a great financial magnate and just opposite the national sub-treasury building and stock exchange, where billions of money are kept. Evidence showed that it was the work of anarchists. Thirty-five persons were killed and hundreds injured. Wreckage piled high in the streets, along with the bodies of the dead and wounded. In front of the sub-treasury stands a pedestal of a statute of George Washington. Chipped and marred by the flying debris, this heroic figure of Americanism looked down upon the havoc. The revered past, outraged by brutishness of the disciples of Karl Marx, peered mutely upon the one frankly devilish plague

spot of the present, while down through obscure streets dodged and cringed the slinking figure of a cowardly fanatic, seeking to get back to the lair of plotting human whelps, among whom he would be greeted as a hero. Insignificant in himself, he personifies in its most offensive form the sum of those forces which have had their sustenance and liberties from the country which George Washington and the Revolutionary Fathers made possible, only to use them as affording an opportunity to destroy the open-hearted land which offered them liberty and safety.

Efforts at class control. Bomb throwers will not control America, though their presence and purpose offers a gloomy angle from which to look at our boasted modern civilization. There is, however, a tendency in this country toward class organization for the purpose of selfish class advancement. This is dangerous. Its success would be the destruction of American liberties. Organized industrial labor and organized capital together make up not more than one-fifth of the population, but their activities, each for its own interest, have in recent years caused more trouble to America than all the other people of the country combined. Each of these classes is organized: the public is not. Other classes generally vote for America first, and for their own class interest second. It is beginning to be believed that the classes named vote for themselves first and the country second. "The people be damned", was once the attitude of capital. The profane slogan has more recently been credited to the mouth of a labor leader, but the people will not be damned. They will not turn their country over to be mulcted through class legislation for any special group. Neither capital nor organized labor shows a

proper regard for the welfare of the general public. In connection with the aspirations of socialistic classes, there has arisen a group of intellectual dillettantes who offer a sorry spectacle. President Roosevelt, in his book, "The Great Adventure", invented the term "Parlor Bolshevik" to describe these persons. In addition to using their gifts to dress up in white the beastliness of Bolshevism, they have developed a school of criticism against the American Constitution. For instance, the Constitution guarantees the rights of property. But these theorists favor a program by which property may be legally taken away from those who own it and given to those who do not. For this and similar reasons, they hold that the Constitution is out of date.

Industrial problems. The great mass of American laboring men are honest and good citizens. To them the specter of Bolshevism is as ugly as to the rest of us. Industrial labor, however, has not always been wisely led or advised. It has also suffered from the insidious efforts of the paid agents of radicalism to get control of its organization. In some instances, this radical influence has betrayed labor into ill-considered action. There has been enough of this to awaken thoughtful people to the grave danger, should American labor ever allow itself to use its power in strictly class-interest action. The public will not forget the threatened strike of railroad men during the World War. Their strike would have made America's war action absolutely impotent. The growth of capital and labor differences in America may be summarized as follows: Capital developed vast natural resources. In so doing it became dictatorial, sometimes insolent, both to labor and to the public. Labor suffered injustice at the hands of capital. The public looked

on and did nothing. Then labor organized. The public was sympathetic, for it believes in fair play, and it remembered the overbearing deeds of capital. The club of organization grew weighty in the hands of labor. It measured the weight of its club and looked at the convenient head of capital, its arms tingling with an impulse to do to capital with the club what capital had done to it with the power of unsanctified dollars. Labor used the club. The confusion which followed disturbed the comfort of the public, which now decided that merely looking on would not do. Measuring out sympathy to the under-dog of the fight did not meet the needs. It is now dawning upon the mind of the public that it must make itself a party to the industrial activities of capital and labor, in such fashion as shall compel the two parties to settle their disputes by arbitration and to subordinate their quarrels to the superior rights of a general public. In this direction lies the cure for the ills of the industrial order.

The day of the machine. The power machine is the center about which modern industry is organized. It is a thing of steel, of bolts and screws and wheels and cogs and knives and whirling arms, a heartless creature of man's making, a Frankenstein. The order of Watts and Stephenson and Whitney and Arkwright and Edison and Fulton thought they were ushering in the Golden Age for man when they harnessed the machine to work for him. They did usher in an age of gold, but not a Golden Age. The machine has entered into the life of man, so that to stop it would be to destroy hundreds of thousands, and greatly embarrass hundreds of millions. The scheme of civilized life is now attuned to an accompaniment of whirring

wheels, groaning presses, honking horns and screaming whistles. From the cradle to the grave the machine serves and carries us. Also it often masters us. Therein lies the tragedy of the machine. Once the worker and the employer were friendly and met daily. Now the machine stands between the two, and too often puts into their hearts its own insenate hardness. In order to make human touch and mutual interests still more difficult, the machine led its owners to organize themselves into a something that almost approximates the hardness of the machine. They created the corporation. What had been left of interest on the part of the owner for his workers received another blow. What does a stockholder of a manufacturing enterprise want? He wants profits. What will the directors therefore seek after? Profits. What will the president and superintendents have ever before their eyes? Profits. This is not immoral in itself. The evil is not in what the scheme does for production. It is in what it has not usually done for the human flesh and blood that stands before the machine. The dividend-seeker has often thought no more of the interest and needs of the man or woman at the machine than of the insenate machine itself.

The machine and the soul of the worker. Work is the basal concern of man. God cursed the ground for Adam's sake. Fallen man would destroy himself by the curse of idleness if he did not have to work. The greatest happiness that comes to a normal man or woman is a by-product of work. Through work man expresses and satisfies his soul. It may be digging a ditch or it may be writing a poem. God has ordained that in useful work man may put forth the creative instinct that lies inside of him. But God

put Adam to tilling the soil. Working with the soil is the oldest pursuit of man and is still the most essential. The growth of unrest among laborers has been largely a development of machinery and industrialism. The farmers and the women who work in their homes are about the only large classes of workers who do not go on a strike. Both work for longer hours than the industrial workers. The farmers work for less money than the industrial workers and the women work for love alone. Each class sticks to the job essentially because it gives an adequate opportunity for the soul to express itself. Such work has more to do with forming character than books do. From books we take in; in our work we give out. Outgo forms character more than the intake. Why, then, does the machine tend to make the worker restless? Is it something in the nature of his work? Or is it the conditions under which the work is done? It is both. The old-time shoemaker took pride in the shoes he made. The shoes were his contribution to the common weal. But the worker in a factory, whose job day in and out and year in and out may be stitching away at the toes of thousands of shoes, without ever seeing the completed product, will find it difficult to take satisfaction in his work. When man made the machine he was not thinking of souls, but he created a something which ever since had dealings with souls, and they are not finer or better or more tender from the commerce.

Christianity and the cure. These problems vex statesmen, puzzle students and try the spiritual resources of Christianity. They are one of the conditions of modern life. If we are to hold our land for Christ, we must master

the machine. It is the belief of the author that we can do it. The machine itself is more and more demanding a higher order of men to direct it. Christianity and statesmanship have a vital interest in this mastery of the machine by man, and both can aid toward the result. But Christianity's function is rather to create a public demand for fair dealing and human kindness, than to seek to work out detailed plans for capital and labor. The impersonality of the machine and of corporations and masses of "hands" have made the trouble. The antidote lies in the direction of bringing back something of that human interest into industry that existed before the day of the machine. The efficiency expert has, I think properly, been regarded as an insult by industrial laborers, for the reason that he was capital's expedient for bringing human flesh and blood further toward the callous exactness of the iron machine. Capitalists, driven by the hard school of necessity, are beginning to substitute human interest and teaching-contact, through foremen and others, for the high-brow efficiency expert. Labor troubles will tend to disappear when a sense of humanity half way catches up with dollar-coining efficiency in industry. Both labor and capital have sinned before God and the American public. Capital is already bringing forth some fruits meet for repentance. Labor was not the first offender, but it is the slower at repentance, and the public is probably suffering more from it now than from capital. American Christianity must be virile enough to master the selfishness of both, by making capitalists and workmen who are Christians in their business as well as in religious profession.

Congestion in the cities. The 1920 census shows that more than half the population of the country now lives in the cities. This congestion of population is unwholesome in many ways. It relates itself to too much immigration and to the unwise competition in cities and towns for increase of population, and is at the bottom of most of the present agitation by radical socialists in this country. After our experience with aliens during the World War, it is inconceivable that Congress shall not enact laws that will put restrictions about immigration that shall keep out of this country immigrants who have no intention of becoming Americans and who are enemies of the American idea. Still at the date of this writing this dangerous stream is again moving toward the flood stage, and the average political candidate speaks softly, where he ought to ring out a note of warning and corrective legislation. At last the strange paralysis of the press on this subject seems broken, however, and there is hope that there shall be some real regulation of immigration. The slum districts of the cities must be stamped out if we are to destroy the breeding places of anarchy. Boosters for city growth, who can see nothing but numbers and dollars, though their name is legion, must be made to see the superficiality and danger of their crass materialism. Mr. B. F. Yoakum, who has been prominent in railroad development in the Southwest, in a recent letter in the *Manufacturers' Record*, says: "History is made up of the succession of nations, each of which has been born, has gradually grown strong, has attained maturity, has caught a disease and died. That disease was overcrowded cities and 'rural decay.'" Mr. Yoakum pleads that steps be taken to erect suburban homes

on one and two-acre lots to de-centralize the tenement districts of New York and other cities. The ownership of homes, with elbow-room for wholesome living, will help America to get by the present period of radicalism and unrest.

Moral conditions. The soul of America is essentially pure and sweet. But the soul of America has been forced to traffic with disease, and some of the germs have covertly gotten into the blood. When war broke out we were intensely engaged in making money. It took America's soul two years to rub its eyes and get quite awake to what it was all about. It had been made drowsy by the mesmerism of money and material pleasure. The war was horrible, but it challenged America's soul to great exploits. Peace is sweet, but it has brought with it a letting down of moral tone. Reaction from the war, however, does not account entirely for the current lowering of public morals. A poison had already been injected into the religious life of America in the name of scholarship. Evolution, rationalism, new theology had been persistently assaulting the spiritual life of the country from high places, and not entirely in vain. There is a connection between these teachings, which are known only by hearsay to the masses of the people, and the moral standards which the masses follow. It is not obvious and for that reason the danger is the more difficult to meet, but the relation of cause and effect exists and it is the earnest prayer of the author that he may be able to exhibit it in its ugly meaning in these pages.

No doubt as to the facts. The reality as to the lapse is not difficult to prove. I do not mean that devout people have not remained devout, but that the moral restraints

which once held the great mass of the people to purity and rectitude have lost their power over great sections of the population. Unsavory testimony may be had from practically every section of the nation that personal purity has been disregarded by a large number of persons who belong to the classes that must furnish fathers and mothers for the children of the next generation. A brilliant woman writer in the *Atlantic Monthly* of August, 1920, after using plainer language than is used here to characterize this lapse in morality, goes to the heart of the matter by saying: "The abandonment of religion is probably most responsible of all, since it bears a causal relation to most of the other facts. The type of religion we once had gave us morals. It called certain things sins. It stuck to the Ten Commandments. It forbade exploitation of the senses. When we threw over religion, we threw over most of our everyday moral sanctions". President Hibben of Princeton, in a commencement address, felt impelled to warn mothers concerning the necessary moral implications of the scant and suggestive dress their daughters wear in their appearance in society. Responsible for the demeanor of hundreds of young men, President Hibben felt compelled to speak out. I am confident that Atlanta contains as many clean-souled men and women as any city of its size. But one of the daily papers recently carried a page story about the 1125 divorces granted in Atlanta in 1919. An authority on divorce declares that more than fifty percent of them are in order to be able to enter into a new marriage. That is, divorce is becoming a species of polygamy, an antechamber to free love, which is part of the creed of anarchy and Bolshevism. The increased popularity of

dancing, especially of those dances which cause even a modest man to blush when he chances to see them, is part of the alarming picture of moral lapse. So is the waning of home authority and the running around of young girls alone with men in automobile rides, not seldom late at night. We dare not close our eyes to such alarming facts. It is a stroke of a venomous viper at the purity and sweetness of the American home and the virtue of American womanhood.

Selfism. Many evils which now threaten America and America's faith may be grouped under the word selfism. People talk of their rights, not of their duties. Many are in pursuit only of what they call "a good time." The profiteer fattens. He is the most uncomely specimen among the classes who now make up the liabilities of real Americanism and real Christianity. While patriots give and do their best to bring harmony and peace in the life of the country, the profiteer is frankly in business for what he can get for himself alone. He corners markets and grows fat on ill-gotten dollars from the necessities of the people, leaving to others the task of preserving the social security which saves him from being destroyed by his own spiritual brother, the anarchist. This selfism dominates in the quarrel between labor and capital. It exhibits itself in the wild expenditures of money for material comforts and for pleasure and vulgar show. It is manifest in the foolish and ominous revolt against work, which has affected a large number of people. There seems to be a craze for enjoyment. The automobile will probably in the end contribute more to good than evil. But a large part of the public has not yet learned how to behave itself with composure

and good sense on rubber tires. Expenditures in connection with the purchase and upkeep of the machine are extravagant and far beyond the means of many owners. Newsboys and bootblacks are among the owners of costly conveyances, and a Negress who was employed as a cook in a Southern city is reported to have asked the lady if she could have space in the garage to put her limosine while on duty. However useful the future of the automobile, it is at present an index to foolish and sinful extravagance among thousands and is responsible for the undermining of the characters of many young people of both sexes.

A challenge to American Christianity. Such are some of the conditions in present American life that challenge the spirituality and devotion of American Christian bodies. It is not an optimistic view. There are grounds for optimism, but their tenability is conditioned upon Christian America getting awake to the dangers which have grown up among the people of the Republic. Every one of the conditions I have named is fundamentally a religious problem. There is not one of them that we may hope to solve alone by human wisdom or legislation or ethical instruction. Every one of them strikes deeper. They take their root in the hidden springs of human action. "Out of the heart come the issues of life." The tremendous pressure of these and similar conditions is oppressing the most thoughtful men of America. Since the war, not a few secular newspapers and industrial publications have in their editorials frankly and repeatedly warned the public that the great need of this nation now is an old-fashioned revival of genuine Christian faith. Recently the Jewish Mayor of Boston remarked: "You may think it strange, coming from me, a

Jew, but the alternatives in America today are Christ or anarchy." Never was there in any nation a need for Home Mission effort comparable to that which now confronts American evangelical Christian bodies. And there is no other country in which a large and statesmanlike program for bringing the people under the sway of the gospel will mean so much for the evangelization of the whole world. The present stress is great, but God is able to save the people and the nation from all the ills we have mentioned and all other ills. But His people must repent their backslidings and rally with their whole hearts to the banner of Christ.

QUESTIONS ON CHAPTER II.

- Why should we study the problems of our day?
- Show that this demands our best thought.
- Show that ours is not a day of deep popular thinking.
- Name some forces that are chloroforming men's souls.
- What part have godless intellectuals among these?
- Why can we not ignore the teachings of unbelieving intellectuals?
- Discuss the problem of encouraging religion by law.
- What of unassimilated immigration?
- What responsibility has the home?
- What would radical socialism do with law and order?
- Show that class control would destroy democracy.
- Show how industrial problems arose in America.
- What has the power machine done to man?
- What is the relation of Christianity to these problems?
- What of the problem of congested city populations?
- What moral conditions followed the World War?
- What lies underneath this moral lapse?
- Is Christianity strong enough to master these problems?

CHAPTER III.

OUR RESOURCES FOR THE TASK.

We are able. There is poignancy in the question of the ability of Christianity to master and make safe American life and institutions. The world has recently been shocked to the center by a colossal effort to overturn civilization and Christianity. The issue sometimes seemed to be trembling in the balance, but the God of nations willed better things for mankind; the forces of liberty and humanity were victorious. The victory was not attained, however, without wrenching to the roots the established order of the nations. We are still in the grip of the ferment of reconstruction. Society is plastic, seeking again to find rest and poise over a stable center. It is of immeasurable importance that the religious forces of America shall strike with power and purpose while the iron is hot, so that when society shall settle it shall be into moulds made by the gospel of righteousness and peace. Our Baptist people have hitherto arisen to the emergencies occasioned by war. The Revolutionary and Civil Wars were followed by Baptist growth and effectiveness. War brings to men a new sense of the value of liberty, and Baptists are evangelists of liberty through Jesus Christ.

Our one unfailing resource is Christ. Before seeking to measure the resources with which we may expect to enter into the battle for the heart of America in these troublous times, we cannot too securely fix in our thoughts the fact

that at bottom there is only one Great Resource. It is to bring men to accept salvation from sin through the atoning merits of the blood of Jesus Christ. So far from taking this for granted without emphasis, it is the one thing we can never take for granted in this sin-deceived world. The denomination or local church or preacher has lost the one indispensable weapon of Christian warfare that has forgotten how to wield the sword of the Spirit, which brings human hearts into subjection to the blessed Son of God. Our one unfailing resource, competent in weakness as well as in greatness and strength, is the resource of David, who with smooth stones conquered the armored giant. It is the resource of Peter, whose simple words on the Day of Pentecost brought 3,000 enemies rejoicing into the ranks of Jesus Christ. To the Unitarian our Lord may be a moral example. To the rationalist He may be a mere man of His day. To the Catholic He may be a remote God, to be approached only through Mary and the Saints. But to us, who must win in this Republic for liberty and safety, He is the Creator-Redeemer, to whom repentant sinners have direct access. With Him as our leader, our secondary resources become well worth our careful scrutiny. In Him they take on that high value which inheres in those things which He may condescend to use for the spread of His reign in the hearts of men.

Greatest natural advantages in history. In America are the largest and best resources that the world has seen that are suitable to contribute to Christian progress. Our democratic institutions, our system of public schools, our unmatched number of members in evangelical churches, our separation of Church and State, our religious liberty,

our unique experience among the nations of earth of having started as a Christian people—these are our testimonials that in America God has given His people the best opportunity to hold a country in bondage to the kingship of Jesus Christ. The history of the nations until America was born, was the history of State Churches. The people of the earth groaned under the restraints of a State Church, or a Papal Church or a heathen religion. In America no fetters bind the consciences of men. The source of our freedom was the faith of men and women who started this country on its way a Christian country. The common law of the land and the ethical standards of American society have their source in the Christian religion. Our public moral standards are the rule of behavior for millions who do not profess faith in Christ and who often do not know the source of their standards. A country in which Christianity has so influenced people who do not profess to follow the Christ is a country unusually predisposed toward any effort Christian men and women may put forth to make its people Christian. The same may be said of the modern tendency among some classes to profess admiration for Christ, while they neglect and avoid the churches. These sick souls may not have thought of it, but if it had not been for the faithfulness in testifying to Christ of the churches they neglect, they would not know of Him, to judge whether they admire Him or not.

Resources set forth in figures. It is the custom in countries which have State Churches to count everybody a member of the organization fostered by the State, except those who may openly ally themselves with some non-conformist body. Such a procedure destroys the value of State Church

figures, while it impoverishes spirituality in the misallied church organizations. The separation of Church and State in America has saved us from these evils. Our figures showing religious membership have real significance. The only considerable influence that makes it difficult to get the facts in balanced perspective is the Catholic practice of counting their entire population as members of their organizations. The figures of the 1916 Religious Census accord Catholics a membership of 15,721,000. If they were counted as the evangelical bodies count their members, they would have scarcely more than 6,000,000. Methodists and Baptists are each more numerous in America than Catholics. The 1916 government Religious Census shows a religious membership in America of 41,926,854. Of these the swollen Catholic report accounts for 15,721,815. Besides, there are 976,504 members of anti-Christian bodies. The list of anti-Christian sects does not include the Christian Science group, which numbers perhaps 200,000. The various evangelical bodies report a total of 25,228,535. Roughly speaking, one person in four in our country has made a profession of faith in Christ in an evangelical church. While this sets before us a great unfinished task, our present concern is to measure the significance of 25,000,000 members of evangelical bodies in America. No nation ever had one-half so many members of evangelical bodies. Many of this vast number are doubtless passive rather than active in propagating the faith. Some of them are church members without knowing Christ. Still, it is the most significant group of church members ever set down in figures. We may at least safely say that the vast majority of persons included

in this large number have made an open confession of faith in Christ, and are living lives that more or less correctly represent the Christian ethic before the community. While this is a low plane on which to place the Christian life ideal, it is much in advance of the best which State Churches have ever been able to set forth through their membership.

Good will of the people. It is fair to include among our resources those conditions which may lend themselves to the accomplishment of the task of making our country safe, though they do not proceed directly from within. Of such is the general good will of American people to the approach of the messenger of Christ. Authorities estimate more than two adherents for every member of an evangelical church. Limiting our estimate to two, there are, besides 25,000,000 evangelical church members in America, 50,000,000 adherents. These people have not professed faith in Christ, but they are usually open to the approach of those who would lead them to Christ. Usually they are to some extent interested in and favorably disposed toward the religious life and effort of one or another of the evangelical bodies. They are more or less under the sway of the ethical teaching of some evangelical pulpit. Evangelical bodies thus have an open door through which to reach 50,000,000 unsaved Americans, such as is not found elsewhere in the world. Moreover, there is not another equal body of people in the world whose salvation would mean so much toward the spread of faith to the ends of the earth. It is true that there are thousands of open enemies of Christ now in America, but the masses of the people have not yet been caught in the net of modern sophis-

ticated unbelief. Actually to win their hearts to Christ means to bring each one to a field of spiritual conflict and decision, and is a tremendous task for American Christianity. But why should we flinch in the face of the task, who follow One who has out of more difficult conditions won in America the spiritual victories whose fruits we now enjoy? In many lands religious persecution, State church restrictions, and traditional animosities close the hearts of the people. In America religious liberty and traditional friendship for evangelical faith are wide open doors of opportunity, a challenge to the churches of Christ to bestir themselves as faithful heralds of the redeeming Christ.

Evangelical faith in the South. In the Southern Baptist Convention territory, there are 12,000,000 members of evangelical bodies, forty-eight percent of the evangelicals of the entire nation. In this region there is a Catholic population of 2,000,000, while the evangelical population is about 35,000,000. Evangelical religion has in the South its best opportunity to show what it can do for a people and for the world. The people are of the old American stock to a greater degree than is true elsewhere in the country. Here the traditions of the fathers concerning civil and religious values are still held with firmness by practically the entire population. In the South to-day is the world's most unhindered seed-bed for propagating the faith of the New Testament. Evangelical Christianity must either save the South and project its spiritual force with saving impact on the rest of the country and the world beyond, or surrender its right to claim that it is a world-conquering religion. If it cannot render the required service in this freest gospel field of the world, how can it keep faith in its conquering power in other lands?

The Baptist center of gravity. The South is the Baptist center of gravity of the world. Baptist principles are as old as the gospel of Christ, but they have had a hard time in this world. For many generations they were out of favor, their adherents discredited and persecuted by dominant Church and State powers. In America they took hold with such power that their principles were wrought into the basal law of the land. But they have not always been greeted with acclaim and generous recognition by the majority, even in America. In the South are the great Baptist resources. Largely from the South as their base Baptists must take measure of their opportunities to permeate the world with their principles. Mainly in the South must be created the dynamic which shall enable Baptists to master their own land for Christ, and spread their evangel to all nations. Five-sixths of the Baptists in America, and three-fourths of the Baptists in the world, are in the South. Approximately one person out of every six in the South is a Baptist, and one in two is an adherent of the Baptist denomination. We have 6,000,000 of the 12,000,000 evangelical church members, by the 1916 census, and even a larger number and larger percentage by more recent statistics. Nor do these statistics represent the full force of the facts. The Religious Census reveals that, while thirteen percent of the religious bodies of the country are children under thirteen years of age, only four percent of Baptist membership is so young. That is, Baptists have by so much a larger relative membership among the adults than the figures of the census show to be the case, and at the same time, the advantage of receiving no members except on a voluntary profession of faith.

White and Negro members. In estimating the resources of Southern Christian bodies, it is desirable to separate the white and Negro groups. This will show a better situation among the blacks than the whites in relation to religious membership. Roughly, the population in the South and Southwest totals 38,000,000, of whom 10,000,000 are Negroes. Of the twelve million evangelical church members, the whites have about 8,000,000 and the Negroes 4,000,000. Of the 6,000,000 Baptists in the South, the whites and blacks have 3,000,000 each. Four Negroes out of ten are members of an evangelical church, and three out of ten are Baptists. Only one white person in three and a half is a member of an evangelical church, and only one in nearly nine is a Baptist. One white man in three in the South is a Baptist adherent or member, while five Negroes out of six occupy a similar relation to the Baptist faith. It thus appears that, while the evangelical faith of the nation has one of its greatest resource-fields in the South, the South is itself a great and promising field for winning men and women to Christ. So long as 20,000,000 of 28,000,000 Southern whites make no profession of religion, a great responsibility will rest upon evangelicism to win its own unreached and neglected millions to the Master. The Negroes greatly need religious education and training, but they are already more generally evangelized than any group of people of whom we have the record.

Our wealth. Wealth is a liability, as well as a resource. It is a liability so long as it is won and held and used without any sense of obligation to God. Only as we use our possessions as stewards of Christ, does our money become a resource. America is now the wealthiest nation

the sun ever shone on. Its wealth is estimated at \$225,000,000,000. This is more than that of the four next wealthiest nations in the world. It is a per capita wealth of about \$2,250 for every man, woman and child in the land. Within recent years, an increasing proportion of this wealth has been in the South. This section is now growing in wealth more rapidly than any other in America. Most of the South's wealth is in the hands of men who profess to be Christians. A very large amount of it is in the hands of Baptists. Baptists have carried the gospel to the poor and the disadvantaged, as well as to the prosperous. But the prosperous have grown wealthy, while the indigent have accumulated property and are prosperous. Never before were Baptists so well able freely to use money as a resource for winning souls and building up the Kingdom of Christ.

Baptist use of wealth. How are Baptists using their wealth? Are we using it for pleasure and power and indulgence, or in the service of God? A careful scrutiny would show that in the recent stress many of our people have sinned in the methods they used to make money, while still more of them have been guilty before God for the unwise and lavish expenditure of money. In these faults they have behaved very much like their brethren in other Christian bodies and too often like men of the world, who make no pretense of taking God into partnership in getting and spending. But Southern Baptists exorcised the spirit of covetousness in a most conspicuous and significant way in their 75-Million Campaign, from which they secured subscriptions totaling \$90,000,000 for Christian work. It was a notable triumph over covetousness and indifference at a

strategic time. Following our enormous expenditures for war and war welfare work, not to do some great giving directly to the spiritual work of our faith would have been in effect to deny the supremacy of the cause of Christ. The gifts were also made at a time when they would place the sacrificial giving of a large number of Baptists over against the high tide of reckless spending. Also it was a victory in the secondary realm of money which God gave Baptists of the South over those who placed money first, and who had, in some instances, criticized and belittled Southern Baptists for not giving so much money as some wealthier religious bodies gave.

Spiritual victory through money. If Southern Baptists, after refusing to go into the Interchurch Movement, had failed to raise their great campaign fund, and Northern Baptists, who went in, had more than raised theirs, it is not improbable American Christian bodies to-day would be in the hands of the Interchurch Movement, and great mass movements, with social reform and politics outranking the spiritual tasks set for Christian churches, would be consuming the energies and destroying the spirituality of American Christendom. Money and the use of money are a fine fruit of Christianity, but they are not the essence of it. Our wealth is a resource for the Lord, but only when we subordinate it, and also the raising and spending it, to the cultivation of the inner graces of Christian faith. It was inevitable that so great an advance in money-giving as characterized the 75-Million Campaign should subject our Baptist life to some unaccustomed strains. Too many needy causes had cried out too long for an enlarged support which was slow to come, for us to expect that the pendulum of our com-

mon experience would not swing out into new arcs. But if our newly-released monetary resources shall be firmly and constantly subordinated to the cultivation of the unseen wealth of the Spirit and to the requirements of our cherished liberty and democracy, we shall gain the advantages of liberality without losing spirituality or liberty.

The Christian home. No summary of our resources for making America Christian would be adequate that did not magnify the office of the home. Civilization and national security are built upon the home, the church and the school. The Rev. M. E. Dodd, D. D., pastor of the First Baptist Church at Shreveport, Louisiana, at the request of one of his members recently dedicated with prayer and appropriate religious services a new home into which the family was moving. Why not? The Christian home is a resource without the help of which neither the Church nor the State can hope to accomplish their God-given tasks. In the home the child is born. In it he opens his wondering eyes, and his uncertain feet take their first steps. In it the maiden, full of sweet dreams and hopes, is given in marriage. In it the wounds of the day's task in the world are healed and life's victories and disappointments pondered. In it we welcome our friends, sometimes entertaining angels unawares. In the charmed circle of the home are born the material out of which memory fashions the treasures that give sweetness and strength when the feet tread hard paths in life. In it at last the spirit takes its flight from the tabernacle of clay, which reverent hands carry from the portals of the home to its last resting place. In its intimacies hearts pierced with sorrow hide their ache until God shall spell out to the human spirit the lesson that even in sorrow

he who waits upon the Lord shall have joy. In Deuteronomy Moses said to Israel: "Hear, O Israel. The Lord our God is one Lord. And thou shalt love the Lord thy God with all thy soul and with all thy might. And these words which I command thee this day shall be in thy heart. And thou shalt teach them diligently to thy children, and thou shalt talk to them when thou sitteth in thy home, and when thou walketh in the way, and when thou lieth down and when thou riseth up." In such a home as this, though that of an humble carpenter, the Saviour of the world was nurtured. Young men and women who come out from homes of prayer and Christian conversation and Bible reading will have an anchor which shall hold when the winds of life become storms. Such a boy will have something to fortify him against appeals to evil by boon companions, and even to withstand the more insidious attacks which may come later, if he has the misfortune to fall into the hands of an atheistic or rationalistic college professor.

Enemies of the home. The enemies of the home are numerous in our times. Thoughtless marriages, easy divorces, apartment houses, the craze for continual amusement, are some of the enemies that are betraying the American home. America now leads the world in divorces—even Japan. An authority says that one marriage in seven ends in the divorce courts. Too often the members of the family, especially in the cities, go home only when everything else is played out. The little child who referred to her father as "the man who stays here on Sunday" was correctly describing not only many fathers, but also mothers and many of the sons and daughters. Gone the old family circle and fireside, the memory of which for millions of manly Ameri-

cans affords strength and beauty and faith, when they are battered and wounded by the hardness of the world. Gone the joyful fellowship, the joyful songs and the rollicking fun of the children. Instead, the movie, the theatre, the club, the social function, the automobile ride, the endless pull of petty things that promise amusement. These things appeal mainly to the superficial and ephemeral, while they cheat the home of its opportunity to perform functions for the souls of children required of it by God. Housing conditions in the cities are partly responsible. The apartment house that will not permit children in its apartments ought, by special legislation, to be taxed out of existence, as an enemy of the home and nation. Not that the men and women who prefer selfish ease and steam heat to children are fit to be parents of future Americans, but that our country cannot get along if it becomes honeycombed with men and women of the coddling type, who find children "unfashionable." A woman too selfish to rear children is unfit to do so. But it is necessary to save society from being infected by her parasitic example. The moving picture show is too new for us to be able to measure with finality the good and the bad which it has brought. But we are competent to set down that it is one of the worst enemies of the home. Its very cheapness and accessibility make it dangerous.

A playwright's appeal. Mr. James Forbes, a successful playwright, in a recent speech before a dramatic league in New York, said: "When I was a boy I was allowed to go to the theatre twice a month. The present-day youth goes every night. I am a parent and I feel deeply on this subject. If I leave my boy entirely dependent on amusement,

I will have failed miserably." If we are to make Christian the people of America, we must rescue the home from its modern enemies. It is one of the deepest needs of our times, and the re-enthronement of its sanctities will prove of immeasurable value both to religion and citizenship. Pulpits should maintain a year-long crusade. The emphasis placed upon it by the distinguished pastor who dedicated a home among his people is emphasis at a point where it cannot well be overdone, and where it is being woefully underdone. The greatest need in America at this hour is a revival of interest in the home. It is a resource the proper use of which means immeasurable and blessed forces to make our land Christian. It is now beset by more enemies than ever in history. Every preacher and Christian teacher and writer may well come to a new championship of the home. Thus we may turn a grave danger point into that blessed resource for righteousness and love and faith which God has ordained that it should be.

Religious workers. An ever-growing number of willing and active Christian workers is one of the hopeful resources of present-day Christianity. More laymen are becoming active in religious work and more young women are training for missionary service than ever before. Among Southern Baptists, the Baptist Bible Institute at New Orleans, sprang promptly into large usefulness and success, training not only ministers but all classes of lay workers for Christian service. In the Baptist Theological Seminaries at Louisville and Fort Worth are large and prosperous training schools for women. Other denominations are having similar experience. Last year 2,336 young people were reported by the Superintendent of Evangelism of the Home

Mission Board as having offered themselves for religious work. These things point to the great storehouse of latent gifts for religious service which is ready to give out its riches in response to understanding cultivation. In the Woman's Missionary Union Southern Baptists have enlisted in mission study and support a great group of elect women. They are a tremendous force for the bringing of the Kingdom of Christ, always alert and always to the front in every good service, the noble vanguard of our Baptist progress in cultivating a conscience for missions and stewardship. In the training of Sunday-school teachers the Sunday School Board has performed and is performing wonders. In the field of the ministry, the enlargement of the number of workers has not been so promising. As we propose to treat this need elsewhere we only remark here that the national dearth in the ministerial supply has been slowest to strike Southern Baptists. There are still many of our young men answering God's call to this holy service, though the supply is falling distinctly below the need, and the prospect of barrenness in our churches of men who elect that life shall mean to them to preach Jesus Christ is calculated to humble us.

Denominational press. The printing press turns more to-day than ever in the past. Most of its output is ephemeral or directed to other than religious ends. Still there is a larger output from the religious press than ever of books, tracts and pamphlets, and of periodicals and papers. The denominational weekly press does not take the place of the other forms of publication, each of which is growing in use and value. Its contents, as compared with those of a book, for instance, are more temporary and vanishing in

the impression made. Still our religious newspaper press may be taken as the best illustration of the power and value of our religious publications, after making it perfectly clear that nothing we can print can take the place of the Bible, and that all we print has religious value only in the degree in which it imparts the teaching or illustrates the spirit of the Bible. Though temporary and vanishing, as compared with some other forms of religious publication, the denominational press ranks first in several vital respects. It secures sustained results by its frequent appearance. It gathers up and expresses the spirit of fellowship of the whole denominational body. It leads the spirit of comradeship and co-operation in advancing every co-operative effort for the Kingdom. In a unique sense it has the opportunity to enter into the daily heart-life and the common human experiences of its readers. It is ever alert and best adapted to sound a note of warning concerning doctrinal dangers, or the aggressions or organized evil. No other medium of publicity has so admirable an opportunity to relate the Christian dynamic to the problems of the civil, moral, political and economic environment, suggesting how God's people may adjust their faith and action helpfully to the common weal, while they safeguard any of their own number from being stampeded by unproven theories and doctrines. All the way from the intimacies of daily life to the deepest experiences of mind and spirit, it is the privilege of the denominational paper to come as a letter from fellow servants of Christ into the homes of His people. For Baptists it has for generations been the leading vehicle through which the spirit of co-operation has been so awakened that it could accomplish what centralized authority has been used to accomplish in some other Christian bodies.

A tribute to Southern Baptist papers. Such is a brief picture of the denominational weekly as Southern Baptists have known it. Our editors have refused to turn their papers into imposing vendors of learned theses only, rightly considering the loss of intimacy of touch a greater lack than could be balanced by the more or less doubtful advantages of deep and abstract utterances, which appeal to a select few, and impress the curious intellectual on-looker, but leave unfed the intimacies of interest and spiritual fellowship among the rank and file of God's children. They have furnished a free and untrammelled medium of expression concerning the policies of the denomination's agencies and have thus helped it wisely to direct its agencies and Boards, and at the same time keep them in the confidence of all the people. It is impossible to overestimate the value to Southern Baptists of their denominational press as a resource. It has in a vital sense been all the more theirs when private brethren bore the burden of financing it, while the denomination itself had a democratic forum responsible always to the denomination, whose good will was its very life, but which responded all the more readily to currents of denominational life and thought because it was not restrained from reviewing the actions of the various official agencies of the denomination nor burdened with their obligations. There is now a tendency toward what is called denominational ownership. If that is found to be the wise course, Baptists will hold to it. Meantime, the ethics which properly restrain this text from arguing a matter of unsettled Baptist policy, need not prevent the author from paying the above tribute to the high service to Baptist life and progress which has been attained under the work of

noble men who owned and edited our papers and themselves bore the burden of financing them. Whatever the ownership, we owe it to ourselves greatly to strengthen our denominational press, and make it respond with vitality and sympathy to the needs of all classes of our people. Used to the full extent of its potentialities, it is one of the greatest resources for advancing the Christian life and service of the churches and of the great family of the people of God.

Home Missions. The limits of this chapter will not permit even the briefest reference to all the various agencies through which Baptists in the South are laboring to bring the Kingdom of Christ. State Missions is the counterpart of Home Missions, seeking with the State as the unit to accomplish what Home Missions does with the whole country as the unit and the whole denomination as the supporting body. Christian education, absolutely vital as a resource, will be considered in a later chapter. Benevolences are a growing part of our organized effort for Christ, in orphanages, hospitals and sanitoriums, and in aged ministers' relief. In 1880, American evangelical bodies were giving \$2,725,000 to Home Missions. In 1916 they gave \$17,466,000, more than five times as much. In 1916 there were 26,000 missionaries in the employ of the Home Mission Boards of Christian bodies in this country. Since the World War, this number has been increased and the amount expended has been greatly increased. The record of Home Missions in America shows it to be the outstanding organized agency for winning this country to Christ. It has won America not once only, but in every generation. Over and over it has reached out into new fields of need, otherwise not evangelized, and has captured them for Christ and made them centers

from which future conquests were wrought. Four-fifths of the Congregational churches of this country were of Home Mission origin. Secretary C. L. Thompson, of the Northern Presbyterian Home Board, declared that nine-tenths of the churches of that denomination are of home missionary planting. Northern Baptists and Methodists and the Episcopalians give estimates that range from five-sixths to nine-tenths.

Southern Baptist Home Missions. The Home Mission Board of Southern Baptists has served a field also served by State Mission Boards, but every estimate we have been able to make points to our Board having aided in planting or in nursing into strength not fewer than sixty-five percent of the churches in the Southern Baptist Convention. It is still doing this service for hundreds of churches yearly. This Board has become the leading evangelizing agency among all the Mission Boards in America. Last year its missionaries baptized one-fourth of all the converts who united with our churches.* If the churches this Board has aided were to cease their support of our Baptist work, it would take away not less than one-half of all that our people are giving to bring the world to Christ. The great growth of evangelical bodies in America has been largely a result of the converts brought in and churches organized by home missionaries. Home Missions has fostered Christian education, furnished a large number of the young men who are now in the Christian pulpits, and has been a faithful, whole-hearted and indispensable supporter of the great work of Foreign Missions, working usually out of sight, not always appreciated by some who owe it most, but always bringing

*This does not include baptisms creditable to co-operative mission agencies. Other Home Mission Boards do include them.

the Christ dynamic into those quiet places where human resources are being fashioned to perform the tasks of God in the world. Among that high company of forces which God has used and is using to make and keep this country safe and clean, not one renders a nobler or more far-reaching service than Home Missions. It reaches out even to the farthest and most disadvantaged and neglected and introduces him through loving ministries to Jesus Christ, the Saviour of men. The American evangelical body which does most for Home Missions, will thereby make the largest contribution to the stability and happiness of our own nation, and provide the most hopeful base for the spiritual conquest of the world.

QUESTIONS ON CHAPTER III.

Show how the times are sorely testing Christianity.

Why is Christianity our central curative resource?

How does the strength of Christianity in America compare with its strength elsewhere?

Give the figures that show Christianity's strength here.

What attitude have the people toward Christianity?

Show the great strength of evangelical faith in the South.

Show the religious strength of Southern Negroes.

What relation has the wealth of the South and of Baptists to the problem?

What spiritual victory have Baptists recently won through money?

What of the Christian home as a resource?

Name some present enemies of the home.

What of movies and childless homes?

Are our young people giving themselves to religious work?

What of the Baptist press as a resource?

What tribute is offered to our papers?

Show how Southern Baptist Home Missions have excelled.

CHAPTER IV.

TRYING TO BE SAVED WITHOUT CHRIST.

A time of spiritual declension. In recent years many have fallen away from Christian faith and its restraints. This has been in striking evidence both in Europe and America. In our country it is more pronounced than ever before. The only experience approximating it in America was the general atheism and out-breaking sinfulness of the masses about 1800, following the Revolutionary War. That decline was promptly followed by a great revival, which swept the entire country. There are tokens that the hearts of the American people are now ready for a revival, and the issue seems to depend upon the faith and prayerfulness of the churches and their leaders. The actual emergence of such a revival should be a constant and dominant concern of all the people of God. The great need may more fully appear, if we shall consider in the present chapter the nature of our spiritual crisis and measure some of the forces which have definitely set themselves against the work and Spirit of Christ, and others that obscure the soul's vision of Him, even while they speak forth His praises.

According to prophecy. The New Testament Scriptures repeatedly declare that in the latter days there will be a falling away from the faith. I Tim. 4:1: "The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils". II Tim. 3:7: "This know also that in the last

days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof * * * * ever learning, but never able to come to the knowledge of the truth". There have been many times of spiritual decline, but surely there was never one more correctly pictured by the prophetic words of Paul than that which is now at hand. From inordinate self-love to learning always without ever learning the truth, the words of the Apostle are fulfilled in the present attitude of many people in our own country. We are entitled to such satisfaction as we can get out of recounting the wonderful achievements of man in science and in providing for human comfort. But, if we shall look beneath the surface, we shall find that these achievements have not restrained, but on the contrary have often encouraged, the spiritual decline. They have led men to trust in chariots and in horses, rather than with the Psalmist to "remember the name of the Lord our God".

Facing the facts. It is necessary rightly to appraise the facts of the present falling away. German infidelity devoted material science to the ends of world domination through ruthless destruction. America reacted slowly but with all her resources to put down Germany's ambition. But meantime America had permitted the scholastic teachings that corrupted the soul of Germany free access to her highest centers of learning. From those unequalled vantage points from which to enter the thought-stream of our nation, these

philosophies which poisoned the soul of Germany are still doing their work unhindered. Skepticism has thus had free propagation through many intellectuals, while at the other extreme brutal Bolshevism has set itself forth seriously as a political ideal. These intellectuals think they are serving truth by undermining the faith of the people in revealed truth, while the Bolsheviks announce as the first item of their creed that there is no God. The intellectual atheist covers unbelief with a thick blanket of hypotheses. Not to be outdone, the Bolshevik drapes a thin sheet of idealistic theories over his inferno of blood and brutality. Each proposes to make a heaven on earth and each disbelieves in any other heaven. Both have in them the seeds of a hell on earth, though the real character of each is not equally obvious. Between these extremes the mass of mankind, more or less influenced by both, confront all the surging problems of a new day. These problems are economic, political, industrial, social, racial, educational, class, moral, and religious. There is wisdom wherewith to meet them all, but its fount is not in the acumen of man's intellect. Its source is in God and it can be made available only through His work in the souls of men. If the devil can darken the windows of the soul by shutting it off from the Sun of Righteousness, he can lead human civilization on toward the abyss. That he is doing through scores of false faiths.

A flank movement. This is a flank movement of the devil. It is as if he would say, "Men are so incurably religious that I cannot hope to cheat the souls of most of them into open denial of the spiritual. Therefore I will get them to follow false faiths. It does not matter what they are, just so they blind their eyes from seeing Jesus the Holy One of God.

Christianity preaches brotherhood. Very well, I will preach it still more. I will say that brotherhood is all there is in religion. I will fill every false faith, even to that of the bomb-throwing Bolsheviks, with cheap idealism and theories of human fraternity". Through such sophistries the devil is deceiving millions, from some highly respectable church unionists to parlor Bolsheviks and "rough necks." Only as we recognize the hand of Satan in many present theories about religion and the social order can we comprehend how the craze for a Christ-rejecting idealism should have gotten such great vogue at the same time among such diverse elements in the social body. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places."

Necessity of conflict. There is another impressive evidence of the activity of Satan in the present forces which condition Christian progress. Obviously the only way for Christianity to meet the subtle attacks of its enemies is by conflict. Christianity was born in conflict and has made its greatest growth through conflict. It brings peace, but also a sword. Next to peaceful progress, the thing we should welcome most is to go forth to warfare against His enemies, clad in the whole armor of God. But the devil has influenced the thought of many men so that they will not resist his onslaughts. He has filled the atmosphere of modern civilization with the suggestion that conflict for one's religious faith is not to be thought of. Thinking and defending one's belief is all right in politics, economics, science, philosophy, social organization, anywhere else except in religion. Progress and truth come through the attrition of mind upon

mind in every sphere of life, according to this popular theory, except in that which has to do with the life of the soul, which must both hearten this life and take hold on life eternal. In the realm of religion alone, thought must give way to sentimentalism. Doctrines are taboo, for doctrines lead straight to the atoning sacrifice of Jesus, the hope of the world. These are not hasty words, they are words of truth. The reader will not find in history a day so beset as ours with sentimentalism in religion. Society is honey-combed with this revolt against doctrine and authority in religion. This is a clear challenge to God's people to throw off softness and conformity to world opinion and gird themselves for conflict with spiritual wickedness in high places! Christians must make atmosphere for Christ, not let their testimony be silenced by the unbelieving atmosphere of the world.

Efforts to discredit Christian bodies. This attack against a vertebrate faith has directed itself against the American system of denominationalism. Denominationalism is a corollary of the separation of Church and State, and this separation has given us our prized religious liberty and the highest type of Christianity the world has seen. Other nations testify to this fact, and the experience of nations has been disastrous when they have acted on the theory that outward conformity in religion is worth more than liberty of conscience. Ignoring these obvious and significant facts, there has developed in America a movement of vast proportions to try to force American Christian bodies into some kind of outward oneness. Men do not all think alike in religion, and cannot be brought to do so. Therefore thinking must be discouraged and senti-

ment substituted. That there are 201 distinct religious bodies in America is continually held up to reprobation, and much is made of the alleged inefficiency of this. But nothing is ever said of the fact that 114 of these bodies have only seven-tenths of one per cent of the total religion membership of the country, while ninety percent of the membership is in only seven religious bodies: Baptists, Methodists, Presbyterians, Disciples, Lutherans, Episcopalians, Catholics. Sixty-five of the religious bodies are merely sub-divisions of four denominations, as follows: Baptists, seventeen; Lutheran, twenty-one; Methodists, seventeen; Presbyterians, ten. These divisions are usually for administrative convenience rather than for doctrinal differences. Instead of berating American Christian bodies for their differences, we should thank God that religious liberty has here produced such a high type of religious faith, involving many millions who unite with churches by their own choice and support them by their own substance. The effort will fail to destroy religious liberty in America and to play down the contents of faith, if God's people shall be faithful. But it is still a popular world idea, notwithstanding the grotesque collapse of the great Interchurch Movement.

Ceremony and "service". In setting forth influential teachings and influences that are trying to lead men to place their hopes elsewhere than in Christ only, we shall pass by ceremonialism and ritualism. Roman Catholics place Christ far off from the sinner, by putting Mary and the saints between him and the Lord and making the hierarchy the only gateway to God. Other Christian bodies, including most of the evangelical groups, in infant baptism and otherwise, make ceremonies and rituals to have some degree of saving merit,

which must operate by so much to obscure the merit of the only Saviour. These things do more than the average person is aware to becloud the atmosphere of faith. Some happenings in connection with the World War, opened our eyes in astonishment to the realization that ceremonialism has a great grip on a significant part of the American public. A Baptist chaplain in his examination was asked if he would hold up a cross before a dying Catholic soldier boy, and perform a similarly adjusted service for a Jew. Some happenings of that kind at the front were broadly acclaimed on the platform and in the secular press as the highest evidence of the power of religion and the death of bigotry. One brilliant preacher in a New York pulpit got his name spread broadcast in the papers by saying that a man who thought first of saving his own soul had a soul too little to be worth saving. Jesus said: "Strive to enter in by the narrow door", using the word that is used of Christ's own struggle in Gethsemane. Nearly all the work to help others materially and spiritually is actually done by persons who follow the teaching of Jesus rather than that of modern rationalism. The Y. M. C. A., responsible spokesmen of which acknowledge its dependence on the Christian bodies for its very life and power to continue, had the misfortune to have in its service not a few secretaries who were afflicted with similar spiritual ignorance. In a school conducted for preachers going to the front, its instructor advised that for a preacher to give water or chocolate to a soldier boy was of more importance than his sermons. In fact, the Y. M. C. A. and Y. W. C. A. generally use their great influence to magnify the welfare fruits of Christian morality rather than its spiritual and mystical elements. To the extent they do this they are a danger rather than a help to spiritual religion.

Anti-Christ religions. In 1916 Religious Census of the United States gives a membership of about 1,000,000 in anti-Christian sects. This does not include the Christian Scientists nor the Russellites. Neither of these groups made a report. Russellism depends upon propaganda without organization and Christian Science declined to furnish a report. It has perhaps 200,000 members. The four years since the census have been fruitful years for false religions, both those with distinct organizations and others which have depended rather on worming their way into the various evangelical bodies by agitation and printed propaganda. It is significant of all the anti-Christ doctrines that they make small effort to win the unsaved man. Their main concern is to corrupt and proselyte Christians. From Mormonism to Spiritism, every one of them lays its siege at the door of the church member. This stamps them for what they are, enemies of Jesus Christ. The doctrines of every one of them agree on one thing, though they differ in others. They all agree that Jesus is not the Christ, the only Saviour of souls. The unusual growth of anti-Christian religious sects during and since the war has resulted from the soul-yearning of unbelieving people. Taught against Christ, in their hunger they turn for comfort to false faiths. Shut off by infidel teachers from believing in the Mediator for sin, they go to the medium and the tilting ouija board, and the unbelieving scientist sometimes goes along with them.

Strength of these sects. Anti-Christ sects in America have about 10,000 ministers of their religion, more than the entire number of Southern Baptist pastors, as given in the last annual register of the Southern Baptist Convention. In 1916 the membership in the leading anti-Christ sects was

as follows: Mormons 462,000, Jews 357,000, Universalists 58,000, Unitarians 82,000, Spiritualists 29,000, Buddhists 15,000. Since the census the Spiritualists have had a wonderful growth. In fact, there are probably few towns in the country in which there is not nightly a group gathered to the medium or the ouija board. We will now examine more in detail some of these cults, and also certain anti-Christ teachings not yet bodied forth in religious organizations of their own, but perversely influencing the thought and faith of many people both within and without the churches of Christ. From this examination we omit the Jews, because their religion is more generally understood, and because their faith, though not the true faith, does afford moral restraint for its sincere devotees. But many modern Jews are straying from their faith without finding Christ, and Karl Marx and Trotsky are fearful proof that apostate Jews are capable of being one of the most awful scourges that ever cursed humanity.

Unitarianism. Unitarianism is the most eminently respectable and influential of all the anti-Christian religious sects. It has always lacked the passion for evangelism and has won few adherents, though it has been preached in America, chiefly in New England, for many years. Unitarians have taken satisfaction in the inroads their views have made into the various evangelical folds. This peaceful penetration seems to suit them better than winning converts from the world, and it locates them as anti-Christian in spirit. Unitarianism is almost unknown in the South as a religious group, but is not so entirely unknown among some persons with membership in evangelical churches. It walks amicably with the new theology, so much so that latterly Unitarians

are beginning to deny the personality of God. This new theology is now heard in some Southern pulpits, many of the people not seeming to know what it is, except that it sounds learned and flatters the natural man. Unitarians hold that Jesus was only a man, and that human nature has capacity to become perfect in itself, also that the Bible is not inspired except as any good book may be. In 1916, they reported church property worth more than \$15,000,000, expended \$1,500,000 on their local work and gave only \$200,000 to missions.

Mormonism. Mormonism is a spiritual monstrosity. It is celebrating its centennial anniversary in 1920. It is purely an American product. It has been actively missionary and is becoming more so. It almost doubled in membership between 1906 and 1916. It maintains Southern headquarters in Chattanooga, Tennessee. It has 6,000 ministers and it openly announces its purpose to take America, and rule over the "Gentiles", which is the word by which they designate all who are not Mormons. This religion teaches that Adam had to eat the forbidden fruit in order to know good and evil, and in order to have mortal posterity. The relation of sex is deeply imbedded in Mormonism. Adam is our God and our natural father. Jesus had as His wives the Marys and Martha. Jesus was the son of the Adam-God and Mary by natural generation. Christ's atonement was not for mankind, but for Adam alone. Forgiveness and salvation come through obeying the Mormon hierarchy. Plurality of wives is a means of grace. The more wives and children the more honor hereafter. The Mormon hierarchy is absolutely autocratic. There is really nothing spiritual in this system of teaching, as the above will indi-

cate. Mormon missionaries win their way by deception and hypocrisy. They usually go by twos, calling at homes and distributing tracts. They represent themselves as being ministers of the gospel, which is dishonest. When pressed, they say they are Latter Day Saints, claiming to have the religion of the Bible, but also a later revelation in the Book of Mormon, which is better, because it was written in English and needs no translation. The literary style of the Book of Mormon is a fourth-rate imitation of the Old Testament. The tracts the elders distribute are pious homilies and do not tell the truth about the system into which the elders would entice the unwary.

What shall we do with Mormonism? I do not know of a false faith among them all that is so crude and so overbearing in spirit as that of the Mormons. They do not mind falsifying when it serves their turn. The shorter and ugly word is the only one that quite describes the action of the Mormon leaders in 1896. In that year they secured Statehood by promising the national government to give up the practice of polygamy, if it would give them Statehood. The government granted their request, and they have continued to practice polygamy, according to abundant and competent testimony. Evangelical bodies should send more missionaries among the Mormons. We must so instruct the people everywhere that they shall not be vulnerable to the approach of the tricky Mormon elder. We should learn more about the degrading system and teach the people the facts about it. Religious liberty must be maintained, even for a group that will falsify to get Statehood. But religious liberty does not allow us to tolerate in a system that which would destroy the moral ideals of the nation, certainly not for a body that

boasts its purpose to conquer and rule the nation as it may see fit.

Christian Science. Christian Science can only be accepted by persons who set aside reason in the realm of religion. But there are thousands who do so, some of whom are intelligent in any other field than the religious. Hear their creed in brief: God is not a person. God is infinite mind. Mind is God. Prayer to a personal God is a hindrance. The Virgin Mary conceived the idea of God which we call Jesus, and gave to her idea the name of Jesus. Jesus Christ was not God. The Holy Spirit is Christian Science. Man is incapable of sin. There is no sin, only evil ideas. Sin, sickness and death are illusions. The blood of Christ was of no avail. There is no final judgment, no hell. Yet Mrs. Eddy, the founder of Christian Science, who had three husbands, one of whom she claimed to have raised twice from the dead, made a great show of believing the Bible, every cardinal teaching of which she denied. Vain and shrewd even to the last, she so fixed the system of the so-called church that her book should be the pastor. That is, on Sundays a man and a woman usually stand in the pulpit, one reading the Bible and the other pretending to throw light on it by reading passages from Science and Health, the Eddy book—just that, no preaching. Think of the thousands of little children who have died because their obsessed mothers would not secure medical attendance, but pretended to ease the pain of their little bodies by silly words about there being no pain! But, far greater and far worse, this faith with the assurance of ignorant unbelief speaks with pretended respect of our Lord Jesus, only to deny all that He came into this world to do.

Russellism. The founder of Russellism has recently died. It is to be hoped the anti-Christ system he developed may also die, and there are some indications that it is waning. But as its tract literature is still sown broadcast among untaught people throughout the South, perhaps it is worth a paragraph here. This creed denies the Trinity, declares that Jesus Christ was only a man, that there is no Holy Spirit. Man will have such a hard time with his sins in this world and with the penalty, that after death he will be fully forewarned. He will get a second chance, and he will certainly use it. But if he does not, then he will be blotted out. All of this untruth Russellism gives out sugarcoated with long dissertations on prophecy. The prophecy appeals to the imagination, and the idea of a second chance after death lulls to sleep sinful men whose greatest need is to be aroused from their false security. This cult is not regularly organized into churches, but has many thousands of followers.

Spiritism. There has been a large revival of Spiritualism, following the World War. It needs to be treated in books and tracts rather than with the brevity here necessary. It is gratifying to know that this need is being taken care of. Several books have been written by capable authors and a number of good tracts are available. Spiritism teaches that the spirits of the dead can and do hold intercourse with the living. In its typical form it operates through a particular sort of person who is sensitive and can go into a trance. The unseen spirit that wants to communicate uses this person and controls her (mediums are usually women) in a way similar to mesmerism. The spirit is supposed to take possession of the organs of the body of the medium and through them to answer questions, perform stunts or impart informa-

tion about the unseen world. Spiritism was familiar to the ancients, and is repeatedly referred to in the Bible, which forbids it. Some have thought that the contrary is taught by the case of the witch who was consulted by Samuel. But the Bible does not say that Samuel spoke to Saul, and if it was really the spirit of Samuel which appeared, he came not in response to the call of the witch, but God in his anger cut the procedure short and sent up the real Samuel. Moses said, "Thou shalt not suffer a witch to live". In Deuteronomy we read, "There shall not be found among you any one that useth divination, or an enchanter, or a wizard, or a necromancer, for all that do these things are an abomination unto the Lord". Simon Magus, rebuked by Paul for seeking to make merchandise of the gospel, is referred to by Clement of Rome in the following passage, which shows that he was a spiritual medium. He says of Simon Magus: "He produces phantoms of every conceivable shape, causes vessels in the house to be seen moving about, rolls himself upon fire without being burned, and sometimes he even flies".

Its false teachings. There is no evidence that the dead come back to earth. David said of his dead son, "I shall go to him, but he shall not return to me". The rich man in hades begged Abraham to send Lazarus back to earth to warn his brothers. Abraham did not do so, and the rich man by his own confession was powerless to go himself. Yet there is now in England and America a turning by multitudes to Spiritism. Sir Oliver Lodge, a famous scientist, lost his son in the war. He sought to communicate with him through mediums, and was made to believe he succeeded. His standing as a scientist gave his conversion to spiritualism much influence with the public. Sir Conan Doyle, an English writer of great

repute, but lacking the reverence of Sir Oliver Lodge, also became a convert. Both of them wrote books about it. Neither of them takes seriously the Bible revelation. Conan Doyle openly flouts the Bible. Do the mediums really bring messages from spirits? There is strong evidence that they do. Who are these spirits? It seems probable that they are the devil and his agents. God does not call up the spirits, and the mediums certainly have no real power to do so. The devil is loose in this world to deceive men. Demon possession was well known in New Testament times, and in I Tim. 4:1 we read, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons". That its teachings are false and worthy of the devil will appear to any one who will study the character of the pretended revelations concerning the future life. You will never hear of anybody, however wicked he was in this life, who is not getting along quite comfortably in his alleged communication through the medium. This is to encourage men to reject Christ. You will seldom if ever hear from any medium true testimony as to the work and character of Christ. This ought to open the eyes of Christians as to the source of the information. Spiritism is landing thousands in insane asylums. Its leading exponents blasphemously class Christ a medium, whom they have spurned as the Mediator. Many of them manifest a penchant for free love and open immorality. God's people must fight this thing by teaching the people the truth.

Bolshevism. Bolshevism is at present the nightmare of civilization. Many books are being written on it. It has engulfed the most populous nation in Europe and is reaching

out its death-hand in a consuming desire to pull the world down into the abyss of beastliness. And yet Bolshevism seeks to enter men's hearts under sanctions of idealism. It is first a doctrine, before it is a beast. It is essentially the doctrine of Karl Max, an atheistic Jew who wrote fifty years ago. The first article of its creed is, "There is no God". Therefore we must class it as one of the anti-Christ cults, which tend to destroy the souls of men, as well as to convert orderly civilization into one great madhouse. One of the most astonishing things in recent American life is that there have been found here groups of men, mainly foreigners but also natives, who have become apologists for Bolshevism. We can understand how a foreigner, ignorant of what America is, might be deceived by the false propaganda of the Lenines and Trotskys. But there is no shadow of excuse for a native American. If modern social theories in America have bred men who can turn their backs upon Americanism to preach lust and anarchy, it is time something be done to dis-infect these theories. We are astounded when we are told by reputable witnesses that even some pulpiteers and some college professors are to be found among those whose theories slant favorably toward the Bolshevistic apotheosis of the brute. If theories and untamed idealism and sentimentality can sink religious and moral instructors so low, the time has surely come to forsake soft speech, soft living and sentimental tolerance, and to try to inject into this nation its old-fashioned fear of Almighty God.

The social gospel. The social gospel has been set forth by able writers in scores of volumes, during the last two decades. They charged rightly that there was too much individualism in much of our American religion. They

pointed out that our industrial civilization had departed from the old-time simplicity of social organization. Most of them were not slow to fall on the churches in censorious criticism, though they looked to the same churches they criticized from without to carry the load of reform they said some social agency must shoulder. Not seldom they accused the churches of being the servants of the rich and not friendly to the laboring men. As a general proposition, this charge was flagrantly false. But it was a useful club to beat the churches with, and multitudes who wanted an excuse for their being worth so little as they were in religion, found in it a favorite weapon. It had as much popularity as if it had been the truth. Meantime the vast majority of the church people were middle class and laboring people, and not the rich and privileged, as was falsely claimed. The various incarnations of the Union Movement found this social gospel already exalted in the public imagination when they got busy. They promptly took hold of the preachment. For they also desired clubs wherewith to belabor the churches. Religion was doing things for your fellows. From running soup kitchens and church baseball to carrying water to a wounded soldier in France, the business of Christianity and its ministers was to serve the physical welfare and comfort of men.

How it has choked spirituality. Without going further into the merits of the social gospel emphasis, we need to observe that these extreme preachments in fact proposed to put helping man before obeying God. They put the Second Commandment before the First, the material before the spiritual. They proposed to multiply the fruits of Christianity by cutting the tree off at the ground. They were, so far, the expo-

nents of anti-Christ religion, though they voiced their views in many evangelical pulpits. Such movements, once they have gained access to evangelical churches, do more harm to spiritual religion than the open enemies of Christianity do. More social righteousness is much needed. The preachers need to create it by creating a conscience for it. But their function is not to make themselves and the churches dividers among men, dictators of plans and methods of adjustment between capital and labor. Theirs is the higher and far more difficult task of making both capital and labor, rich and poor, conscious of God and their several obligations to do the right. When the pulpit measures up to this requirement, it has given to society what it most needs. Even the secular publicists are beginning to preach this duty, which should have been obvious to every church and preacher. Says *Life*, a national weekly, devoted to humor, illustration and comment, in a recent editorial: "The primary job of the churches is to impart religion, not good works. Their great office is to connect things visible with things unseen. Their reward is spiritual and cannot be accomplished by material activities".

Union Movements. The collapse of the great Interchurch Movement was so sudden and complete as to be almost laughable. But the great sway it held over the minds of men while it lasted merits serious attention. It was unauthorized. Its leaders were self-appointed. Not a single religious body in its representative meetings had expressed a wish for such an organization, nor had one of them a determining hand in outlining its activities and principles. And yet this organization crept into various bodies through their Mission Boards, which thus arrogated authority they

did not possess, and was actually well on the way to dragging American Christianity into a great religious trust, which these self-appointed leaders were to direct. The further we get away from that colossal scheme to combine the free Christian denominations in America, the more arrogant and unbelievable will the sheer presumption of it appear. Yet this Interchurch Movement was only one of many incarnations of the Union Movement. Some of the other vehicles of that movement are still functioning. Outward conformity in religion has so obsessed many that they do not seem to think anything is taboo which may enable them to further that scheme. They persistently identify this outward oneness as identical with oneness of spirit, which is what our Lord prayed for. This unity is as far from pompous and spectacular grandeur as the east is from the west. Our special concern in this paragraph is the fact that all these union movements necessarily play down and never play up the spiritual contents of religious faith. Men can combine their faith only on its least common denominator. If evangelicals combine with Unitarians, Universalists, and New Theology Rationalists, they must forsake their testimony to the deity of Christ. But union talk is plausible, and if Baptists and others want to fortify their people against its deceptive pleas, they must teach them the great doctrines of God's Book, so they will not be swept off their feet by a prominently-trumpeted sentimentalism, which makes much of an outward show of fellowship between men, but necessarily denies the Lord of Glory, in whose Spirit alone, and not in our intellectual grasp of truth, lies the basis of real spiritual unity. This spiritual unity all God's people have now, to the extent that the Christ-life is in them, and that life would be

decreased, not increased, by giving up convictions as to Scripture truth for the supposed advantage that would come from outward, material conformity.

A better way. From the vain imaginations of the wisdom of men who doubt or disbelieve, it is a great relief to be able to turn to the Christ of revelation. It is not necessary to know all the philosophies and creeds of men to measure their spiritual competency. The Apostle John has given us a touchstone by which we may know them: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is the spirit of anti-Christ, whereof ye have heard that it should come". The beggarly spiritual negations of unbelieving scientists and philosophers, the new theology, which passes their Christ-denying theories on to the people, the passionless respectability of Unitarianism, the placid self-mesmerism of Christian Science, the militant mockery of polygamous Mormonism, the pitiful puerility of Spiritism with its medium and tilting board—all of these promise much, but in performance are empty. Finding man at the bottom of a well, they do everything for him except throw him a rope and draw him out. Evolution says he will grow out; Unitarianism that morality will bring him out; Christian Science that he will get out by believing he is out; Mormonism that trust in the hierarchy will bring him up, and Spiritism that he only needs to see beyond the walls of his hole to behold spiritual happiness everywhere. The only thing they all agree that will not help him is the only thing that can save him! Jesus alone came to save that which is lost, and He does save every soul who trusts Him. It is said that at the World Parliament of

Religions at the World's Fair in Chicago, at which Christians foregathered with the pundits of the Hindus, Mohammedans, Confucians and all the strange faiths of earth, a remarkable thing happened. After many learned expositions by the spokesmen of anti-Christian beliefs, Dr. P. S. Henson, a distinguished Baptist minister, doubtless wondering if his presence in that ill-assorted council was not a tacit denial of Christ, unable longer to restrain himself, the tears streaming down his upturned face, arose and broke forth in song—

Jesus shall reign where'er the sun
Does his successive journeys run,
His Kingdom spread from shore to shore
Till moons shall wane and wax no more.

The moment was tense. This involuntary testimony to the matchless Christ electrified the assembly. Other Christians in the assembly took up the song, and the grave representatives of non-Christian faiths were strangely moved, some of them actually joining in the song, as its stately measures continued—

People and realms of every tongue
Dwell on His love with sweetest song;
And infant voices shall proclaim
Their early blessings on His name.

In such spirit the Christian confronts every teaching that would present salvation to man without Christ.

QUESTIONS ON CHAPTER IV.

What study is proposed to determine whether there is now a spiritual decline?

Do the Scriptures teach that there shall be such times?

In what spheres is there now opposition to Christianity?

What part is false idealism playing against Christianity?

Show that conflict is necessary with false teachings.

Show what efforts are being made to discredit Christian bodies.

Show how ceremonialism and a certain kind of "service" plays religion down.

Give facts about anti-Christ faiths in America, and name the leading sects.

Give the teachings of Unitarianism.

What do the Mormons teach?

What should be done with Mormonism?

Give an epitome of Christian Science teaching.

What does Russellism teach?

Tell of the revival of Spiritism, and what the Bible says of it.

Describe its teachings. Do these people really call up the dead?

What right have we to treat Bolshevism as a false religion?

What of the social gospel?

Show how its teachings have choked spirituality.

How do Union Movements in religion tend to weaken vital Christianity?

What is the test of true and false faith?

CHAPTER V.

THE VIRUS OF RATIONALISM.

Christian people should understand. Shall a book primarily intended for mission study classes deal with the sources of doctrinal unbelief? The author has had many sessions with himself on the subject. There are two difficulties: One is the unusualness of the material for such use. The other is the necessity of dealing with some of the deductions of science and philosophy with the purpose of taking issue with them. Concerning the latter, I must remind the reader that my only purpose is to safeguard Christian truth from its would-be despoilers. Each of us according to his ability must do that, or acknowledge that fear has led him to depart from the New Testament standard of dealing with revealed truth. Shall God's people sit quietly in their tents while the enemies of the faith capture advantageous outposts and advance against its strongholds, launching against it their fiery darts of sophistry and science falsely so-called? As to the fitness of the material for a mission study textbook, we must not be so much engaged in the study of Christian activities that we shall have no eye to observe the reprisals by which the arch enemy of souls seeks to tear down what we build and make unfit for the builders the material not yet quarried. Nehemiah had his temple-builders work with a sword girded about them, ready to meet the enemy while they erected the wall. In a similar way our people must be prepared to resist the insidious spiritual forces

that are to-day being directed against vital Christianity. There is a real relationship between the immorality and lawlessness among the people, so much deplored at the present time, and the rationalistic and atheistic philosophy which has been seeking to poison America's heart. It is vitally important that all evangelical preachers, as well as church members, shall understand that relationship, whereas, not even all the preachers understand it, and most of their members have not had the chance.

A theory without nourishment. The usual home of rationalism is in a fogbank. The indications are that it has a genuine dislike of being photographed. It is a propaganda, rather than an organization, and encourages only such organizations as promise to aid it in its work of substituting science for revelation. It knows how to make itself popular with the world, and is found steering its craft with the current on every stream of popular opinion which runs toward its promised land. The public mind is enamored of the wonderful achievements of material science. Rationalism promptly and unfailingly takes advantage of that. But material science does not really lead men into any haven of safety. The great philosopher, Spencer, spoke some words on that which the rationalists would do well to ponder. In his "Facts and Comments", he revealed how material science had starved his soul, in these words: "The intellectual man tells me that I am a piece of animated clay equipped with a nerve system and in some mysterious way connected with the big dynamo called the world; but that soon the circuit will be cut and I will fall into unconsciousness and nothingness. Yes, I am sad, unutterably sad, and I wish in my heart I had never heard of the intellectual man with his science,

philosophy and logic". If Spencer could only have learned that "a man's life consisteth not of the abundance of the things which he possesseth", that "man by wisdom knows not God", and that spiritual truth must be spiritually discerned!

Bigger powers without bigger souls. But we of the twentieth century have electric and steam power, gasoline engines, sky-scrapers, automobiles, cotton gins, bath tubs and plumbing, medical mastery of germs, wireless telegraphy, airships, submarines. Do not these things indicate that the mastery of man is lifting the world heavenward? Well, almost the first use man made of the air-plane was to drop from it on to hospitals and masses of men his scientifically prepared bombs, and the first work of the submarine was to dynamite ships and send helpless women and children to the bottom of the sea. No; our exaltation of science is not wise. It has given man more power, but it has not done anything to his soul to make it big enough to use the added power for good ends. To the contrary, the juggernaut machine which science has fashioned is shutting the light of the Sun of Righteousness out from many hearts. But we shall see that this effect pleases rationalism, whose reliance is not on bigger souls through faith, but bigger men through the evolution of inherent forces in man.

Boring from within. The political propaganda of Bolshevism no more surely seeks to overturn nations by boring from within than rationalism purposes to destroy historic Christianity by that process. Romanism and Mormonism are systems seeking to win the religious allegiance of American people. They stand for many errors and are subtle, but they are at least formal organizations and one is able

to draw the line that marks their teachings off from that of other groups. Not so with rationalism. Clad in the garb of science, it knocks at the doors of all impartially, posing as a substitute for or a filling out of all sorts of faith. It is taught by many scientists, while other scientists reject it. It is taught to immature American youths in most of the universities and State colleges. But in these same institutions there are other instructors who oppose it, but are largely shorn of power to resist the effect of the poison among the students. It has now found its way into many theological seminaries. There it is probably having its greatest success toward starving souls of the American people. Rationalism has other means for securing the acceptance of its teachings, but its favorite method is educational. Some churches are now listening to rationalistic preachers. If rationalistic teaching continues in theological seminaries at the present rate, a large proportion of the most learned preachers of the country will in less than two decades be dispensing from the evangelical pulpits the spiritual husks of the new theology and social reform as food for the hungry souls of men. The difficulty of dealing with rationalism is that it bores from within. It presents itself to Christians as a new and better gospel, instead of standing honestly under its true colors, as the enemy of the deity of Jesus Christ. When a spy of the enemy is discovered in an army, his portion is court-martial and execution. But these opposers of Christian faith use words with such careful subtlety that they often inculcate their poisonous teachings unhindered. Churches dedicated to the deity of Christ, colleges built by the gifts of men and women whose whole aim was to serve and exalt the divine Lord, are not seldom the hiding places of preachers and

teachers who have accepted the rationalistic theories of the new gospel, and are the deadly enemies of real Christianity. More than any other class of men we have observed, rationalists seem to have consciences so dense that they can undisturbed wear the livery of churches and colleges whose fundamental faith they deliberately purpose to uproot.

Rationalistic doctrines. Rationalism rejects the Scriptures as an infallible guide, and exalts human reason to that position. It rejects the supernatural, therefore the Virgin Birth, the Resurrection and the Miracles, including God's creation of the world. It rejects the substitutionary atonement of Christ. The Bible is to be judged and believed only as any other book. A scientific theory of man's brain is stronger with the rationalist than a "thus saith the Lord" of revelation. Rationalism bores from within in the churches. It is the most unscrupulous of all proselyters, for it betrays while it pretends to safeguard and serve. Evangelicism accepts the Bible as the inspired word of God. It believes the Kingdom of God on earth is in the hearts of Christ's disciples, and that no external kingdom shall be set up until Christ shall come. Rationalism teaches that the Kingdom of God is an external kingdom to be set up in human society. It is to be done by the Christian churches, but is to include those who do not believe on Christ, and who, therefore, may perhaps be reached by the Christian ethic, but are not actuated by the Christian motive. Evangelicism teaches that all authority is with God, and is revealed to man through the Bible. Rationalism makes man's reason the basis of authority, and this authority shifts as often as his thoughts and desires shift. Rationalism accepts evolution as explaining how man got here; evangelicism ac-

cepts the record in the first three chapters of Genesis. Rationalism encourages and evangelicism rejects the destructive criticism of the Bible. Evolution, rationalism and the new theology deny and evangelicism affirms the Fall of Man, as recorded in Genesis. The new theology is rationalism setting itself forth among God's people as a dogma for their churches. For practical purposes the two are identical. By refusing revelation and exalting science and human reason, rationalism finds itself under the necessity of giving its attention mainly to material things. Therefore it is on good terms with materialism, and finds in Unitarianism a friend and ally.

Evolution. According to Haeckel, the doctrine of evolution is "the non-miraculous origin and progress of the universe". The reader must pardon me for leading him so suddenly into this deep water. It is also too deep for the author. I do not hesitate to declare it was really too deep for Professor Haeckel. It is one thing to respect a savant for his learning. It is another to ask mankind to stand off in unquestioning awe when some scientist makes an unsupported assertion. Read again Haeckel's definition of evolution. If our reasoning powers are not unconditionally to abdicate before the hypothesis of evolution, how can we do otherwise than decide that the non-miraculous making of the universe out of nothingness, would itself be a miracle far more incredible than the belief that the eternal God made all things, as declared in the Bible? To have us get away from God and His miracles, evolution would propose the far greater miracle of protoplasm making itself from nothing and then turning itself by the direction of blind force into all the wonderful and varied life which now exists. Evolu-

tion asserts that from a nebulous mass of primeval substance, the origin of which it never tries to account for, and cannot account for, there has come by natural process all that we see and know in the heaven above and the earth beneath. In "Christianity and Positivism", Professor Tyndall says of this theory: "Strip it naked and you stand face to face with the notion that, not only the ignoble forms of life and not only the nobler animal forms of the lion and the horse, not only the exquisite mechanism of the human body, but the human mind with its emotions, intellect, will and all their phenomena, were latent in that first fiery cloud". Professor Le Conte defines it thus: "All things came (1) by continuous progressive changes, (2) according to certain laws, (3) by means of resident forces." The reader should remember the last two words quoted. If everything that exists has inside of itself the power to develop always into higher forms, then no outer force is necessary, whether it be in a jelly fish or a man. That is, God is not necessary. The professor who may teach this unproven theory to the sons and daughters of American Christians does not need to say there is no God. He may put into their plastic, unformed minds the poison of atheism in the most sedate, scientific terms, without saying a single startling word. Would to God it was possible to arouse the Christian parents of this country to the true meaning of this kind of teaching, which tens of thousands of America's youth are receiving to-day, under the sanction of great scholastic powers and of supposed wisdom!

Theistic and atheistic evolution. Christian people have always been suspicious of evolution. It is well for those who think they have been unduly so to be reminded that

they have ample ground for the suspicion. Evolution was and is proclaimed to the world, not merely as a theory about how the world and its life came to be, but as an ally of materialistic philosophy, which has boasted and still boasts that it will drive Christianity out of existence. It is true that a later school of evolutionists, called theistic or modal evolutionists, set it forth as merely the mode by which God acted in creation. But the main line of the evolution theory is atheistic. Theistic evolution is a branch line built by men who felt unwilling to journey on the main line, but that they must not walk when other scientists were riding. There are evident in nature forces that make for development and variation. Many thoughtlessly call this evolution, but it may more accurately be called development. The automobiles of 1900 and 1920 differ greatly in development, but "resident forces" in the 1920 model and its predecessors do not account for a single one of them. The main line evolution theory is that all life is self-evolved from an original bit of protoplasm. If the theistic evolutionists wish to keep pace with the theory and yet not forsake God, counting it God's way of working, they may do so. But they have a poor substitute for the simple story of Genesis, and they involve themselves needlessly in grave difficulties. Will they reject the doctrine of man's fall and of Christ's atonement for sin? If God works through evolution with man, how could he fall, except upward? How could he require for his salvation the atoning merits of the Cross of Christ? Why foregather at all with a theory whose main use has been to drive God out of His world and make men believe they need no Saviour? If they have difficulty, therefore, in maintaining good theological standing among

evangelical Christians, it is of their own choosing. They have no just cause of grievance at evangelicals who view their position with suspicion.

"The making of a man." Let us contrast the Bible account in Genesis of the making of man with that of the evolutionist. "And God said, Let us make man in our image, and after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And so God created man in his own image, in the image of God created He him; male and female created He them." "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." Professor Edward Clodd, an authoritative evolutionist, in his book, "The Making of a Man", pictures how certain anthropoid apes were living in the trees of a forest. Some of them began to develop characteristics more intelligent and forceful than others. Some remained arboreal in habits, while "others developed a way of walking on their hind legs, which entirely set free the fore limbs as organs of handling and throwing. Whatever were the conditions which permitted this, the advantage which it gives is obvious. It was the making of a man."

Choosing one's ancestors. Is it not strange that men will prefer an unproven theory that makes an ape their ancestor to the revelation of God which says God Himself made man out of the dust in His own image, and breathed into his nostrils the breath of life? Yet many do. Professor Henry F. Osborn, in his recent book, "The Origin of Evolution and Life," says: "In truth, from the period of the earliest

stages of Greek thought man has been eager to discover some natural cause of evolution, and to abandon the idea of supernatural intervention in the order of nature." This is a verification from an unexpected source of Paul's estimate of the guilt of man, in the first chapter of Romans: "That which may be known of God is manifest in men; for God has shown Himself unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things which are made, even His eternal power and Godhead; so that they are without excuse. Because that, when they knew God they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind."

Evolution an unproven theory. Remembering that rationalism, with its new theology, draws its inspiration from the theory of a Bible-rejecting evolution, and that it is to-day maintaining an active propaganda to destroy Christianity from within the churches, let us by quoting acknowledged scientific authorities, remind ourselves that this dogma, which would rule out God and Christ and scrap the Bible, rests upon nothing more stable than an unproven theory. Dr. Etheridge, the Superintendent of the Department of History in the British Museum, has declared: "In all this great museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and

wholly unsupported by fact. They adopt a theory and then strain the facts to support it." Dr. DeCyon, the Russian scientist in "God and Science", says: "Evolution is pure assumption." Sir William Dawson, of Montreal, the eminent geologist, is quoted by Dr. Griffith Thomas in the Sunday School Times as saying that the evolution doctrine is one of the strangest phenomena of humanity, a system destitute of any shadow of proof. Even Professor Tyndall, the English scientist, in a published article, says: "There ought to be a clear distinction made between science in the state of hypothesis and science in the state of fact. And, inasmuch as it is still in its hypothetical stage, the ban of exclusion ought to fall upon the theory of evolution. The proofs of it are still wanting, the failures have been lamentable and the doctrine is utterly discredited" (article in Fortnightly Review). Doctor Thomas, in the article referred to above, quotes the great Haeckel as follows: "Most modern investigators of science have come to the conclusion that the doctrine of evolution, and particularly Darwinianism, is an error and cannot be maintained". Prof. H. W. Conn, in his "Evolution of To-day", says: "Nothing has been positively proved as to the question at issue. From its very nature, evolution is beyond proof". A few years ago, a son of Charles Darwin, who is a professor in an English university, declared before the British Society for the Advancement of Science that the evolutionary hypothesis could not be proven, and that, as his father taught it, it was impossible. Thomas Carlisle called evolution "the gospel of dirt". Ruskin said of it, "I have never yet heard one logical argument in its favor. I have heard and read many that are beneath contempt". (The Eagle's Nest, p. 256.) Ra-

tionalistic evolutionists constantly sneer at Christianity as being founded on pure assumption, that can appeal only to the credulous. But the fact is that evolution itself, in its entire hypothesis, is the most colossal assumption the human race has been asked to accept in two thousand years.

"Consensus of scholarship." These quotations are enough to show that many of the greatest scientists utterly reject evolution. How then shall we account for the acceptance of this theory among many American educators? And how shall we explain the zeal of even some ministers of Christ who tell us "the consensus of scholarship" forces this doctrine of dirt on humanity? I shall not try to do so, but I call attention that there is no consensus of scholarship on the subject, and that it is to be supposed that an intelligent man who accepts the theory of descent from a brute, instead of creation by God, does so because he prefers to have it that way. Certainly it is not true merely because some German savants teach it to American students and some grave professors in richly-endowed American universities declare it is true. If one must be so subservient in spirit as to surrender his faith and intellect to imposing authority, which self-respecting men should never do, let us rejoice that we can muster imposing names against this atheistic heresy. Yet this doctrine of evolution lies at the basis of present-day rationalism, and rationalism, on this flimsy foundation of an unproven theory, is industriously and very influentially at work to break down vital Christianity. For that reason only I have given so much attention here to evolution. The student, and especially our ministers, should study the subject further, and set themselves to break public thought away from being mesmerized by the unproven assumptions of

rationalists, who would steal away the faith of Christ and turn the world over to human wisdom and the devil.

Scholarship and Darwinian theories. In the last several pages the author has presented quotations and arguments which may lay him open to the criticism of not knowing that the best modern scientific scholarship has rejected the Darwinian theory of evolution. But this work is mainly for students who are confronting some of the injurious results of belief in evolution, but who have had small opportunity to know its arguments at first hand. Many of these do not know that modern scientists are finding it necessary to give up Darwinianism, and it has seemed desirable, therefore, to set forth some arguments that are common-place to a relatively small number of our people. Discredited though it is, theories of life and religion based upon its teachings are still playing havoc with the masses of the public. And equally to be considered is the fact that thousands of men who teach science and who by the people are considered authorities on the subject, are still patching up the weak places in the evolution theory with the apparent purpose of holding on to it, though bereft of confidence in some of its earlier contentions. In a word, this text is a brief treatment for the people, not for scholars, though it seeks to profit by the results of sound scholarship.

Bishop Candler on Shorter Bible. Commenting upon the recently-issued Shorter Bible, Bishop Warren A. Candler of the Southern Methodist Church, says: "This sapient set purpose to pick out the kernels of the Scriptures and throw the shells away, so that 'the present age' may have a sort of prepared and pre-digested food suitably flavored to appeal to its jaded and capricious taste". This Shorter Bible cuts out

two-thirds of the Old Testament and one-third of the New Testament. It omits more than four thousand verses of the New Testament, including the Great Commission, the twenty-fourth chapter of Matthew, and John the Baptist's words: "Behold the Lamb of God which taketh away the sins of the world". The part of the third chapter of Romans which teaches human depravity is discarded. The remarkable thing about the editorial group is that it includes the Senior Secretary of the Publication Department of the International Committee of the Y. M. C. A. and a similarly prominent official of the Y. W. C. A. Bishop Candler speaks no more strongly than all loyal and intelligent evangelical Christians will approve when he declares: "It is a grief to many of us who gave warm support to the Y. M. C. A. in former years to note that it is rapidly becoming more an organization of recreation than religion. If it identifies itself with this rationalistic publication called the Shorter Bible, its utter undoing will soon be complete. It is time for its leaders to call a halt on liberalism. The evangelical churches made the Y. M. C. A. and the Y. W. C. A., and these churches will withdraw their support when it becomes clear that the Christian character and Christian purposes of these institutions have been renounced".

Substitutes culture for salvation. In the Review and Expositor, for October, 1920, President Edgar Y. Mullins, of the Southern Baptist Theological Seminary, had an article in which he points out that evolution was the principle which guided German education to kultur and disaster. This substitution of culture for salvation is central in the teaching of the new theology. President Mullins says further of the

German experiment in rationalism: "The chief agency employed was education. Thus the doctrines of regeneration, spiritual freedom, the worth of the individual, and all the other cardinal principles of the Christian religion sank into decay, and European civilization underwent an eclipse. The great war was the direct result of this conception of life". And the same anti-Christ teaching would produce the same result in America, if it was allowed to go far enough. There is salvation in Jesus Christ alone. The modern movement to substitute education plus rationalism is foredoomed to fail.

Decries doctrine. It is not possible to trail the expounders of rationalistic theology through all the departments of their propaganda. A few samples will show that these champion denouncers of the worth of doctrines in Christian progress, themselves have a clear-cut set of scientific doctrines which they expound in season and out of season. It is only in religion that they applaud known-nothingism. This denunciation of evangelical doctrines is one phase of the rationalistic boring from within. If they can scare preachers and teachers from expounding the great doctrines of faith, there will be little left but a variable and inarticulate sentimentality. This would afford the best soil in which rationalism could sow its own doctrinal tares, which it creates with all the pertinacity and arrogant intolerance with which it credits evangelicals, in its efforts to seduce them from vital faith. It is about time for evangelical Christians to show up the dastardly source of most of the hue and cry which is to-day heard against doctrinal teaching. Christian doctrine is essentially Christian teaching, the Greek word being the same for both. Without doctrinal teaching Christianity would die. Whatever weakly sentimental Christians may

think about it, the rationalists know very well that for Christianity to give up doctrine is to destroy its power, and that is what they want to do.

Church Union. Among the most significant means of rationalistic propaganda for tearing down the Christian bodies are Unionism and Social Service. Both are popular with the untaught and non-Christian public. In that lies their availability for the purposes of rationalism. There is a truth in both, and that makes each the fitter to use for misleading the people, after properly compounding the truth with untruth. Unity among God's people is always to be desired. But it is spiritual rather than material. All Christians have it to the extent that they are one with Christ. But the Union Movement, which rationalism endorses with all its Christ-denying soul, wants outward, organized union. This would be useful mainly for impressing the world as an imposing spectacle. It is perfectly consistent for rationalism to want outward Christian union. By the same token, it is desirable for the followers of Jesus to exalt spiritual oneness with Christ rather than outward uniformity, with its played-down faith and its autocracy.

Is enamored of social service. So with social service. Socialism works from the circumference inward, Christianity from the center outward. The one believes in reformation; the other in regeneration. Christianity of the old-fashioned kind has wrought about all that has been done for social improvement. But that is not enough, says the rationalist. And he speaks truly, though with a sinister purpose. We need more social service. But we will never get it by turning our churches into welfare clubs. Their function is primarily and always spiritual. They must make better men to make a bet-

ter world. They are the only agencies which make men better by bringing them to God. That is their speciality and they have no competitors. If all the rest of the community, the rationalists included, are incompetent to do the lesser tasks of mediating and planning and voting for and securing social justice, it is a pitiful confession. But even then the churches should not give up their one great task of bringing men to Christ and nurturing them in Christ. For if they succeed, the welfare work will get itself done by the power of the Christian ethic in society, while if they do not there is no hope left for this world, except such as may be found in the foolish doctrines of rationalism and evolution, which is none at all. When the new theology shows its power to win a single soul to Christ, it will be time enough for it to lecture Christian churches about saving society. But not all the rationalists in America can show a single soul the way to salvation.

Poses as having a broader love. The rationalist, whether representing church union or the social gospel, or whether a pastor or a professor, usually adopts the pose of liberality. This part wins the thoughtless crowd and doubtless makes the speaker well pleased with himself. But, instead of being more Christian, it is anti-Christian in spirit. The rationalist often quotes the following lines:

He drew a circle to shut me out,
Infidel, heretic, a thing to flout;
But love and I had the wit to win,
We drew a circle and took him in.

The truth-lover, who has been trying to save people from the fatuous sophistries of the new theology, is supposed to grovel on the ground with a sense of his narrowness when

he hears that rhyme. But he should rather answer the egotistic liberalist with the following words of Mrs. J. H. Chapman, in the *Watchman-Examiner*, of New York:

There is a circle around my life;
"Master of Truth" was the builder's name.
If in its shelter he has no part
Never a wrong can my brother claim.

Glad is the welcome within its wall,
Wide are its portals as truth may be.
Here is the magic to make us one—
Truth and truth only can make men free.

Rationalism and education. The quotation elsewhere from Doctor Mullins indicates how rationalism depends upon education as its chief means of propagation. Given the theories of evolution through inherent forces and materialistic philosophy in the educational system of America, rationalism takes strong courage. Unitarianism is respectable and sedate, but it must be moved to enthusiasm over the attitude now assumed in high educational quarters in this country. It was thought that we would learn a lesson from Germany's desertion of faith for science and rationalism, and we have. But many professors of science in American educational institutions have not yet found it out. It is theirs to produce rapid changes in the intellectual attitude of American youth. But it does not follow that they themselves have equal facility in readjusting their hypotheses. This author has no wish to speak lightly of dignities and powers. But neither he nor any other earnest follower of Christ can look without deep concern on the present educational situation in America, as it relates to vital Christianity. The general exaltation of material science and the losing fight being made in many

places by the liberal arts are themselves ominous. When poetry, literature, the languages and the other humanities are crowded out by mathematics, biology, geology and the other sciences, it will be a sad day for this country. The old theory was to make a man who could and would make a living. The present seems to be to prepare a man to make money. One need not decry the value of vocational training, but he must magnify the broader training of the personality, if he would foster a worthy ideal of education.

Infecting colleges and seminaries. The leaven of rationalism is working in many American universities and colleges, and even theological seminaries. Dr. G. W. McPherson, of New York City, Pastor of the Baptist Tent Evangel, has written a book on the subject of rationalism in American educational institutions. He makes the startling disclosure that the doctrine of evolution in some form is taught, not only in State colleges, but in a large number of the denominational schools. His exhibit includes letters from the presidents of 211 institutions, in which Dr. McPherson finds that most of them declare that they teach the doctrine of evolution. In an editorial in *The Presbyterian*, of September 30, 1920, Dr. D. S. Kennedy tells of a theological seminary of an evangelical denomination, whose teachings came under his immediate observation. He declares that the professor of Homiletics in this seminary has circulated a pamphlet in which he belittles the Cross of Christ, saying that it will never redeem the world. The professor of Theology in that same seminary is doing all in his power to have the creed of his denomination reconstructed and harmonized with "the thought and spirit of this age".

Baptists do not escape. In an editorial in the Religious Herald, of September 30, 1920, Dr. R. H. Pitt calls attention to the necessity of safeguarding Christian and denominational faith, and gives the following story from an eyewitness of an occurrence, for whose ability and truthfulness Doctor Pitt vouches: A young man, a graduate of a Baptist college and of a Baptist theological seminary, was under examination for appointment as a foreign missionary. Asked by the committee as to what he thought of Christ, the young preacher promptly replied: "He is divine just as you and I are divine—no more, no less". After some lively discussion, the majority voted to send him. Needless to say this was not our Southern Baptist Foreign Mission Board. Baptists have for years had reason to question some of the teachings emanating from Chicago University. I have before me a work on the atonement by three of the theological professors of this institution. The work pursues what these gentlemen call the historical method. It is of the destructive type of higher criticism. They find that in the atonement wrought by Christ He did not ransom the soul of the believing sinner or become his substitute ("Atonement" p. 291). They hold to the moral influence theory. "The followers of Christ must become sharers of His inward life to receive the benefits of His redemptive work" (p. 286). That is, one must be saved by having Christ in him, before the Cross can count for him, even as a moral influence. Paul and our Lord taught differently about the value of the Cross, but the professors dispose of that difficulty in a way satisfactory to themselves. Their theory works into the hands of modern rationalism beautifully. It is not even new, but neither is rationalism. Both have on new clothes, however, and both

are as imposing to the uninitiated public as a city Negro exhibiting his graces at a country camp meeting before the wondering eyes of the blacks from the cotton fields.

The gravity of the problem. Now let the student suppose that preachers trained in such theological schools, and teachers trained in universities in which natural science is set forth as accounting for about everything, and the revelation of God and the spiritual capacities of man for almost nothing. Suppose also that college professors trained in such universities, have imbibed this doctrine, as many of them have done, and that they are allowed to go on, in their vantage points, training the youth of America. How long will it be before the intellectual life of the nation shall be honey-combed with atheism? With preachers in the pulpit to feed the people on the non-nutritious husks of rationalistic philosophy, and college graduates in the pew and in the learned professions and business leadership who have been nurtured on the same poisonous diet, how long does the student think the churches of Christ can save this country from becoming atheistic among the intellectuals and grossly immoral and criminal among the masses? A due consideration of the gravity of the problems suggested by these questions make all the explanation necessary concerning why this material is introduced into a mission study book.

Baptists and rationalism. At the Northern Baptist Convention in 1920 resolutions were passed for a committee of that body to examine the teaching in the colleges and theological seminaries of the body, as related to the teachings of the Bible. The fact that it was even thought necessary to appoint such a committee indicates that they thought it probable that many of these schools have been infected with

the virus of rationalism. It is currently reported that most of their theological schools have in their faculties one or more professors who have become voices for the rationalistic interpretation of Christianity. Our Southern Baptist seminaries are until now above reproach. In fact, their stand for the old paths has in it much of the same heroic quality that Southern Baptists as a body showed toward the Interchurch Movement, which itself squints in the same general direction in which rationalism is going. Our Baptist colleges have not all been entirely free from infection. They have been dependent to a considerable extent on rationalistic universities for their teachers. So far, however, the poisonous teaching has usually been ousted so soon as discovered. We should give our colleges our prayers and support and love. At the same time, we should let them clearly understand that their liberty to pursue truth is complete, but only so long as they pursue truth as bond-servants of Christ. Any professor whose "pursuit of truth" leads him to oppose Christ and revelation, must be made distinctly to understand that his place to pursue truth cannot longer be in a salaried position in an institution maintained by Baptists for the Christian education of their sons and daughters. This clear understanding will be better for our colleges. Their boards of trustees are responsible to the denomination, to see that its principles are enforced. One grows weary at the attitude of martyrdom some rationalistic teachers assume toward strictures from our people. For they are not martyrs. Such a teacher in a Christian school is merely securing money under false pretenses. Common honesty would require him to resign.

Prussian philosophy must be driven out. In this chapter the author has sought to express himself frankly and yet to

avoid untempered language. But the more the purpose of rationalism grows upon him, the more unspeakably amazed he is at the colossal presumption of its purpose. Stripped of all its obscure verbiage, it means and can mean only that there are potent and highly reputed forces at work in this Christian nation to destroy Christianity and substitute for it an ethical code which infidel intellectuals shall measure out to us. Prussianism was a spirit, but also a doctrine. It was the doctrine that man was his own master, that his physical and intellectual force was the greatest thing, that he evolved from an animal and is always advancing, that he is his own saviour, that the strong must rule and the weak perish. In brief, Prussianism applied to statecraft the identical principle that rationalism applies to religion. It was rationalistic and evolutionistic and rejected the Bible. While America slept Prussian university professors sowed these traitorous tares in the minds of young American scholars, and now many of these, in high and honorable places, are poisoning the minds of American youth with the miserable doctrines wherewith the Hun military autocracy sought to destroy the world. In another chapter we shall consider the question of education. But we may say here that, if the American public it helpless to defend itself against the work of Prussian atheistic philosophy in American education, the American public is in tragic need of being shocked out of its fateful paralysis. When America declared war on Germany, steps were promptly taken to protect the water supply of the cities of the country from being poisoned by a malignant enemy. But men who poison the souls of America's youth are more dangerous enemies to our country than any external enemy could possibly be. The fruitage of rationalistic teaching in

America only needs growing opportunity to make it what it was in Germany. Let alone it means lawlessness, revolution, anarchy. The people of God are able to drive this monstrous traitor to America's faith and character into the wilderness of oblivion. But they have no easy task. They cannot do it by ignoring the malignity of the enemy who is attacking Christianity at its roots. They cannot do it by softly side-stepping the responsibility of contending for the faith, fearing the world's enmity to vertebrate Christian doctrines. When the World War came, some proud and selfish business men in England and America advertised, "Business as usual". But soon civilization came to realize that its foundations were being undermined and that the abyss of anarchy was about to engulf mankind; then these "business-as-usual" slackers were promptly taught that there was no other business any more that did not merge itself into the grim business of war. Something like that must be brought home to men to whom the oracles of God are committed, if we are to drive out, root and branch, the Christ-rejecting rationalism of this day. It is no time for theological trimmers and slackers.

QUESTIONS ON CHAPTER V.

Why should Christian people understand rationalism?

Show that rationalism leads to despair.

Show that the exaltation of material science without larger souls is a peril.

Show how rationalism bores from within among Christian bodies.

What does rationalism teach?

What is the theory of evolution about the origin of matter and life?

How do theistic and atheistic evolutionists differ?

How does evolution say man was made?

Quote Professor Osborn to show that men have wanted to believe evolution rather than revelation.

Quote authorities to show evolution is an unproven theory.

Show that there is no "consensus of scholarship".

Show that rationalism minimizes the Bible.

Show how rationalism would substitute culture for Christianity.

How have Social Service and Church Union worked to help rationalism?

Show how the rationalist poses as being very liberal and wherein such liberality fails.

Show how rationalism propagates itself through education.

Give evidences of its presence in American institutions of learning.

Show that Baptists have not entirely escaped its power.

Show what makes the problem grave.

Show that Southern Baptist education has largely escaped the virus until now.

Why must this Prussian philosophy be driven out?

Show that preachers and teachers cannot without disloyalty refuse to defend Christian doctrines against its enemies.

CHAPTER VI.

LABORERS FOR HIS HARVEST.

Few entering the ministry. The ministry comprises the men who are ordained of God for the spiritual leadership and instruction of the churches. Preachers and the forces that gather around them are the saving leaven of society. The work of making Christian the people and the moral quality of American life is conditioned mainly by the number and spiritual gifts of the preachers. Therefore the falling off of candidates for the ministry, which has been going on in this country for nearly two decades, is an ominous sign, and demands closer scrutiny by God's people than they have given it. In 1900 there were 8,009 theological students in training in this country and 12,500 law students. In 1916 the theological students numbered 12,000, an increase of fifty percent, while the law students numbered 23,000, an increase of nearly 100 percent. In 1885 we had 120 theological students to every million of population; in 1915 only 110 to each million. Meantime public education had made rapid progress. In fifteen years the number of students in colleges and universities doubled, and in five years the number studying agriculture increased a thousand percent. It is absolutely necessary that preachers should have as much general education as the more intelligent among those to whom they preach, and much more knowledge of theology. But the facts indicate that theological education is not keeping pace with the education of the people.

Situation in the South. More evangelical and rural in its complexion than the rest of the country, the South was slowest to register a decline in candidates for the ministry, but it is now doing so. Between 1890 and 1916 the decline of Southern Baptist ministers, as compared with the number of the members in the churches, was ten percent. This is not enough in itself to be conclusive. But since 1916 there has been a falling off which has attracted anxious attention in many sections. From every section of the South come reports that scores of churches are unable to get pastors. This leanness of the ministerial supply is also alarming Southern Methodists. In a recent number of *New Orleans Christian Advocate*, Bishop Collins Denny writes: "Serious beyond general appreciation is the present condition of the church. The last General Minutes show for four Annual Conferences 120 charges without regular pastors. All of these churches need to take care of them men of the first order of consecration, ability and adaptability." In Alabama 200 Baptist churches are reported without pastors. A report from Dr. F. S. Groner, Corresponding Secretary, of the Texas Board of Missions, shows 730 pastorless Baptist churches in Texas. A survey recently made in Virginia by Dr. J. W. Cammack, Field Secretary of the Baptist State Mission Board, showed that there were 244 pastorless churches in that State, out of the total of 1,132. That is, more than one church in five is pastorless. Dr. Cammack writes: "This subject is attracting serious attention in Virginia. It is so serious that, while our membership has gained 80,000 in the last twenty-five years, we now have only about the same number of young men preparing for the ministry that they had twenty-five years ago." This distressing lack is equally observable in other States.

Causes for the decline. A detailed analysis of the causes for this decline is not here intended. Conditions in the environment discussed in preceding chapters largely account for it, and remedial measures to be presented will suggest other causes. Here it may be fit to say that it has resulted from modern life being so wrapped up in activities that men have found little time for prayer and meditation. In our churches we have developed a degree of activity never before equalled. In some sense this has been a response to the intense activity of the material environment. There was need for most of our churches to develop higher standards of activity. But it is also necessary that they shall always maintain in their experience, as well as in their teachings, the supremacy of the spiritual. Perhaps God is allowing the present dearth in the ministerial supply partly to teach them that they must wait on Him in prayer for power, and for ability to discern and value spiritual worth. The war was a time of doing things. Most men had to think while they acted, rather than before. But war is abnormal, and it has reacted on the churches with some of its abnormalities. There have been recent calls for special seasons of prayer, but small attention has usually been given to them.

Activity rather than spirituality. In our religious gatherings the programs have become strenuous affairs, seeking to give place to the presentation of many excellent activities. Aware of the incongruity of putting activities always to the front, we have frequently sought to win back to better balance by injecting a period for devotional exercises into the strenuous programs, but the accepted necessity of wooing the Spirit by clock and program, has left more to be desired

in the interest of a proper magnifying of prayer and meditation. This strenuosity in the affairs of the Kingdom, rather than in magnifying devotional and teaching values, has even penetrated our District Associations, those co-operative bodies which most beautifully reflect the Baptist spirit of fellowship, fellow-helpfulness and democracy. Doing great things for God is inspiring and helpful, but the engineer who would open wide the throttle for speed, had better also keep an eye on his fireman, the steam gauge and the coal pile, lest his impressive, careering train ingloriously stall at the foot of the first steep grade along the line. There are hopeful tokens that Southern Baptists are beginning to think on this matter of power rather than the wide-open throttle. When they do so think, we shall come to understand better the spirit and power of prayer which underlies the ministerial supply and which alone can keep us in unison with the spirit and purpose of God.

Preaching has not failed. Preachers of the gospel have been and are the foremost men in civilization. This has been because they are the spokesmen of God. America owes more to preachers than she does to her statesmen or to any other professional class. They have not necessarily always been the most intellectual class. But they have dealt in a message which had in it the authority and power of God. This country was born and started on its course Christian mainly through its preachers. Its frontiers were subdued from rowdyism to civilization almost entirely by preachers. Its great marts of trade are held together by moral forces made possible by the faithful work of preachers. Preachers furnished the inspiration that developed the educational system of America. They have led in every

movement for moral reform and justice. In our Southern Baptist life we have developed many noble laymen. But what group of men can we name who have meant so much to society and to thousands of individuals as preachers like Jeter, Broadus, Furman, Carroll, Boyce, Hatcher, Eaton, Graves, Mell, Tichenor, Willingham, Tupper, Warren, Winkler, Manly, Hawthorne, Taylor, and additional men now gone to their reward, and many other still in harness? The preachers have not only led to personal salvation hundreds of thousands; they have reared in their own homes children who have given America its best average of worthy citizenship. The popular saying is false concerning preachers' children turning out badly. Mr. Rodger Babson, who is an authority on statistics, in a recent bulletin, says that the business enterprises of America are run by two percent of those connected with them. Of this two percent he states that four percent are the sons of bankers, eight of business men, twenty-five of educators, and thirty of preachers. He also says that the number of preachers in the country is smaller than that of bankers, business men, or educators, and that the sons of preachers generally begin life without capital and work their way up from the bottom.

Public opinion has failed. An undiscerning public opinion does not always honor the preachers, but God does. He uses them to produce among men the highest values the race possesses. The fate of the world depends more upon the churches of Christ than upon the American government and all other governments, and the prophet of the message committed to the churches is the God-called preacher. Many voices that are supposed to set forth modern public opinion dissent from this view. Mr. John Spargo, a social-

istic writer, was recently quoted broadly as saying that preaching is not "a man-sized job". It is worth noting that Mr. Spargo is a socialist, and has set himself to the idea of salvation by social betterment. Such doctrinaires are usually impatient with the preachers of the mystery of the faith of Christ, except as they may be induced to desert their proper work as prophets of the Unseen, to become workers in the camp set to capture the present social order and turn it into Utopia. It is true that the printing press, the school master, and the business leader have taken from the preacher some of the functions that once belonged to him. But that does not really lessen the value of his proper vocation. It opens up greater possibilities for service in his proper spiritual ministries, by relieving him of duties which dispersed his spiritual energies, while it made him a greater public figure. It is not remarkable that men who do not appreciate the spiritual elements in the minister's calling, nor the conflict and severe test of manhood involved in being faithful messengers of God to a sinful and heedless world, should consider that there is no man-sized job in the spiritual work of the ministry. But, rightly viewed, even their skepticism is an added token of the crying need of strong hearts in the service which the ministers of Christ and they only render as witnesses to the authority and spiritual mandates of Almighty God.

Praying for preachers. The first thing that demands our attention, in connection with the need of more ministers, is the command of our Lord Jesus that we shall pray for them. "But when He saw the multitude, He was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. Then He saith unto

His disciples, The harvest truly is great, but the laborers are few. Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." Men are called into the ministry, just as they are converted, in answer to the prayers of the people of God. Cold formalism in churches and prayerlessness and selfish living in homes will effectively cut off the supply of young men who shall give themselves to God as heralds of the Cross. A stumbling, doubting faith, or a life so full of activities that it does not reflect on spiritual values, will not wrestle with God for laborers in His harvest. How will Southern Baptists satisfactorily account to themselves for the fact that they have so seldom prayed to God in the churches and conventions to call men into the ministry? I think there is no doubt that we have not generally given this command of our Lord serious thought. I have even heard ministers whom I honored and loved argue that we had too many preachers; that if we had fewer, the churches would not make so discreditable a show toward supporting them. There is an angle from which this argument may be made impressive. It has to do with the large number of untrained men we have had who received ordination but did not give their lives to the work. It is probable that this situation, which has reflected no credit upon Baptists, has been indirectly responsible for the almost universal dearth of prayers in our churches for God to call more laborers into His harvest. Men seemed to feel they had rather have no more preachers, than to have more shirkers. Therefore they did not pray for them.

Preachers who do not preach. This presence among Baptists of so many preachers who do not preach merits special attention. If it did no other evil than stop the prayers of

churches for more preachers who will preach, it would require our attention. The national Religious Census of 1916 gives Southern Baptists a total of a few less than 16,000 ordained ministers. The statistical record in the Convention Minutes of 1920 gives approximately 9,500 Southern Baptist pastors. If we shall suppose 500 more of our ministers are engaged in such special service as teaching, editing papers, or acting as secretaries or field workers of the denominational agencies, we still have about 6,000, or thirty-seven percent, of our ordained ministers who are not in the work they said God called them to perform. Allowing for the veterans worn out in the service, we still have not fewer than one Baptist preacher in every three in the South who is not preaching. He is not even going to a single church one time a month. Perhaps a thousand of those given in our statistical table have little more than this casual relation with real pastoral service. Unquestionably careless ordination by thoughtless churches has been responsible for much of this awkward situation, and it is no purpose of these chapters to discuss the weakness of our democracy at certain points. But these thousands of preachers who do not preach, many of whom perhaps cannot preach, are only one side of an awkward situation in which we find ourselves. The other side is the several thousands of Baptist churches in the South that need and want pastors and cannot find them. There are still other thousands of places where men who know Jesus Christ and have a passion to exalt Him before men could build up new churches. There are millions of people in the South either reached by no preacher at all or only by the vendors of false faiths. This is said with no thought of reflection on the secretaries of our mission boards,

who are more keenly aware of the truth of the above statement than any other group of men, but who are limited in their saving work by the lack of funds and of available preachers.

Children of prayer. The abundant supply of preachers God has given our Baptist churches has perhaps made them neglect to pray for more preachers. They have not felt the lack. They have been served by a noble company of men, many of them great in their gifts and ten times as many great in character and faith. It would be most unfortunate for us to allow the awkward situation which thoughtlessness in many ordinations has brought upon us, to make us forget how greatly God has blessed us in our ministry. That ministry has wrought so well that it has been able to carry the dead weight of not a few who wrought not at all in spiritual labors, without losing a well-merited prestige among all who have been in a position to know their worth. Meantime, we will do well to remind ourselves that these faithful shepherds have been without exception the children of prayer. What many of our churches lacked, godly mothers filled in. Behind nearly every preacher in a Southern Baptist pulpit to-day was a praying mother. If one could pierce the reserve behind which the more sacred personal emotions and experiences habitually retire, and could get a story from the mothers of the men who are now God's heralds, he could write a book that would thrill the hearts of all good people. Only today I asked a comrade if he would give me the story of his call to the ministry. His reply was that it was so wrapped up in his mother's love and prayers that he could not tell it. Spurgeon's father told the illustrious son that many were the times he had prayed his boy

might be a preacher. The father of Dr. E. Y. Mullins, after the son had entered the ministry, told him that father and mother had prayed earnestly from the day of his birth that God might honor their boy by putting him into the ministry. Next to the mothers and fathers, the ministers themselves have done most to lead young men to decide for this sacred calling, to whom one should add an occasional Christian teacher.

The Christian home. The most efficient human factor in leading men into the ministry is the Christian home. It must be a real home, where the members of the family react upon each other in the intimate relations of life. Every reader will remember such homes, into which the excitement and hardness of the world did not penetrate, where love had its best opportunity to perform its sacred functions in sharing and helping and sympathizing and understanding. Modern living conditions are making it difficult to maintain such homes, but no sacrifice is too great for parents to make in order to provide such homes for their children. To exchange this sacred opportunity for clubs, social formalities, and amusements is to sell a pearl of great price for the cheap sparkle of glass and tinsel. From real homes, homes of God-fearing men and praying mothers, we may look for our preachers to come. From such they have always come. The present alarming decline in preachers is a token of the decline in the Christian home. On every account, and particularly because of its bearing on the supply of ministers, our pulpits ought to maintain unfailing teaching looking to the maintaining of a Christian home-life among their people. Dr. John R. Mott, in writing his book, "Future Leadership of the Church", examined the biographies of 128 ministers, and

found that all but nine came from homes that were pronouncedly favorable to the decision to devote one's life to the ministry. Of 400 prominent ministers in America who answered his inquiry as to the causes leading them into the ministry, more than four-fifths of them assigned as the chief factor the influence of Christian home-life. We may safely put down Christian home-life as the outstanding influence on which an adequate ministerial supply depends. Our churches must set their faces like flint against every force that tends to tear down the home.

Why the country furnishes our preachers. It is well known that nearly all our preachers came from country homes and country churches. Among the causes we should probably place first the fact that in the country the Christian home has had its best chance to do its work. The isolation which shut the country home off from the world was not all bad. It shut out a lot of distractions and superficialities and gave youthful minds an opportunity to dream dreams, into which the Spirit of the Most High sometimes came, giving them wisdom before their time concerning the things best worth while. Just as the streams that turn the machinery of the world rise in the quiet places, far up in the mountains, so the main sources of the Christian ministry are in the solitary places, for in these places the voices of earth are not so clamant as to shut out the call of God. Among Southern Baptists it has become known that the Southern mountains have produced far more than their proportion of our ministers. Southern Baptists have never ceased to thank mountain Baptists for producing the silver-tongued McConnell and the eloquent Truett. They are coming now to recognize the exceptional power and devotion of scores of other

preachers from the same source. Dreaming and living and learning amid the great, silent, glorious mountains, and the love of a simple and sacred home-life, they came to see God, and to understand what life means, as God sees it. With souls aflame and hearts unafraid, these are fountains through which flow the divine life of Christ, watering this day hundreds of thousands of thirsty souls. The Home Mission Board Mountain Mission Schools have lifted up into better things the whole Highland civilization. They have returned to the denomination a hundred-fold for all it put into them, in the hundreds of splendid men of God they have started toward the ministry. In a just balance between mountain Baptists and other Baptists, they have more than repaid all we have done for them. The same is true in striking a balance between country and city. God has called some preachers from the city. He will call more, if we will make there the homes and other conditions conducive to the growth of preachers. But we must ever depend upon the country churches and homes for most of our preachers, and we shall do wisely to aid in every possible way the maintenance of a country life and country churches from which there shall be no diminution of the blessed supply of men who can interpret God to our race.

What preachers and churches can do. Next to the homes, perhaps the most potent agency for leading young men to decide for the ministry is the pastor. Especially in the country, the average young man is not likely to decide early on what shall be his life-work. In the towns and cities a job and salary often decide the matter, and shut out a due consideration of the subject. But the country lad who shows premonitions of gifts that would fit him

for the ministry is almost sure to be open to the suggestions of the trusted pastor. In fact, hundreds of these boys are hungry for such counsel. They are not sure of themselves, and rely readily upon suggestions from a source recognized as competent. In the prayers and preaching in the churches, the pastors should hold up the ministerial calling for the young men, both before God and men. This and judicious counsel to individual boys will accomplish large results. Scores of preachers trace their decision to become ministers to the counsel and guidance of wise pastors. Similar to the opportunity of the pastor is that of the church. There are churches that have a fine record for men sent into the ministry. Such a one is the Citadel Square Baptist Church, of Charleston, South Carolina. It has sent out a large number of preachers, though a city church. The author has been in that church circle and can testify to the beautiful spirit of respect and honor for the ministry which characterizes it. God will honor the church which thus honors His chosen servants. He will not often call a preacher from a church that criticise preachers, and honors them, if at all, rather for their prominence or other worldly circumstances than from a fact that they are God's chosen messengers. Worldly wisdom has its reward, but it wins nothing at all in the field of grace and love.

Local church mission work. Churches can do much toward turning their young men to the ministry by encouraging them to work in the Sunday-schools and Young People's organizations. Often of even more influence would be putting these young men out to conduct missions of the local church. In such work as this the neophyte has a better opportunity to realize in his own soul the sense of

blessedness that comes from trying to help neglected people by bringing them to Christ. Under God, such service as this in his high school and college days, judiciously urged upon him by trusted leaders, had much to do with bringing the author of this book to decide for the ministry. As between service in a church which has many teaching workers and in a mission where the people are hungry and appreciative even of the crumbs that are immature youth may bring, the mission is preferable. One often wonders why local churches do not look about them more than they do for needy places and establish missions of their own. Particularly in college towns, where the Christian students may be pressed into service, local churches have a rich opportunity to reach even the most neglected sections of the community, while at the same time they are helping young men to decide for the ministry, by giving them a taste of the blessedness of bringing Christ to the people.

Denominational colleges. Denominational colleges were the first established throughout America and their primary purpose was to educate preachers. They have done, are doing and always must do by far the larger part of this high service. A recent investigation in eleven theological seminaries showed that ninety-six students came from State institutions and 1,077 from denominational colleges. Another similar investigation showed that, out of 1,821 theologues, 114 came from State schools and 1,707 from denominational schools. In both cases, the percentage from the Christian colleges was above ninety. Of course most young men intending to be ministers enter the denominational rather than the State schools. But this does not fully account for the supremacy of the denominational

schools at this point. Very many young men are led to decide for the ministry under the encouraging environment usually to be found in the denominational college. Some denominational colleges have a wonderful record in this respect. In "The Future Leadership of the Church", Mr. Mott says that, during the first century of its history, Middlebury College, Vermont, sent out 1,500 graduates, of whom more than 500 were ministers. A number of our Southern Baptist colleges have an excellent record in leading men to decide for the ministry.

A largely unused opportunity. But, so far as the observation of the writer has reached, their success has been more from the high Christian character of the professors and that of the more mature ministerial candidates in the student body, than from any conscious effort on the part of the institutions to place the claims of the ministry on the students. As a class, college students are exceptionally keen for counsel as to their life-calling. The Y. M. C. A. and Y. W. C. A. secure most of their workers from among them. These institutions have gone about it methodically, while the average denominational college has apparently shrank from the responsibility of helping men to decide. Has the reader ever heard an address at a denominational college for men on the claims of the ministry as a vocation? The author has not, and he is of the opinion that few of them are made. And yet such addresses or sermons by mature visiting ministers or the president of the college would help many a boy, on whom God's Spirit is working, to decide for the ministry.

How Broadus decided for the ministry. Dr. John A. Broadus, when only a lad and teaching a country school

in Virginia, for three years asked himself whether he should be a minister. He thought he had decided against it, until, in August, 1846, God sent Dr. A. M. Poindexter to the Potomac Association, at Upperville, Virginia, and led him in his eloquent sermon to speak of the duty of young men to consecrate their mental talents and attainments to the work of the ministry. Unknown to the speaker, the truth sank deep into the heart of the young teacher who was in the throng. That same day Broadus hunted out this pastor and said: "Brother Grimsley, the question is decided; I must try to be a preacher." If this truth can win in a great gathering, a very small percent of which is facing the issue of selecting a calling, how much more so in the student body of a Christian college! An exceptional amount of attention to the Christian training of the students is given by the Mountain Mission Schools of the Home Mission Board. This training includes scholastic work, arranged to meet the actual needs, rather than to gain credit in certain standard-requirement institutions. Ought not every denominational institution to maintain such requirements as these mountain schools? But these schools also offer from the teachers help for the students in deciding their life-work. One result is that no system of schools in the country is sending out more preachers and religious workers.

Great revivals lead men into the ministry. It has often been observed that religious revivals lead many to decide for the ministry. For a number of years the Evangelistic Department of the Baptist Home Mission Board has reported yearly more than a thousand young men and women who through the revivals conducted by the evangelists were led to dedicate their lives to the ministry and religious work.

Unfortunately the Superintendent of Evangelism has been too busy with preaching and many exacting duties to develop a follow-up system that would keep in touch with these young surrendered lives and by counsel and training confirm in them and lead to definite issues the decision the Holy Spirit produced. The author must assume the responsibility of saying that the oversight here is as deplorable as the lack of purposeful effort toward recruiting the ministry exhibited perhaps in most of our colleges, and indeed in all the organized agencies of the denomination. Their pastors can be worth most to them, but a central agency could and should aid in bringing to maturity such precious fruit. Have we all been so busy playing the part of Martha, the energetic hostess, that we could not have the quiet spiritual apprehension of Mary, who chose the better part? I make bold to say that our entire denomination needs to bring forth fruits meet for repentance at this point, beginning with those honored educators who teach our young preachers in the Schools of the Prophets, and reaching all the way out to the local church and the home. Must we not ask our seminary presidents and the professors, whom the rich service will grace, to lead us in stirring up our great Baptist body on this neglected and vitally important matter? By the favor of God, revivals shall continue to be normal in Southern Baptist church practice. We may confidently look to them to produce a spiritual atmosphere favorable to making preachers. But we need to garner this rich fruit, seeking to help each convert to find his place and his life, instead of pursuing longer a haphazard attitude toward so great a matter as the supply of men who shall in the coming generation declare the Baptist message to the world.

The kind of preachers needed. What kind of men are needed for the ministry to-day? The same kind are needed that has always been needed. It will be impossible in a paragraph to do more than offer a few suggestions. Of course, only soundly converted men are needed. Preferably they should be the product of sound doctrinal preaching. This is always important, and even more so in a day when many teachers and writers have their hearts set to play religious faith down to a weak sentimentalism. May God protect our pulpits from sentimental preachers, seeking to please men rather than God! The preachers we need should be men who have come into the ministry on the call of God, and not to find a soft place. There is no soft place in the ministry, though weaklings can sometimes make a show of getting by. I would not by these words discourage timid and reticent youths from the ministry. Many of these are strong of heart, the very men God can surely use. But I would discourage, if I could, indolent men who drift into the ministry without any serious purpose to fit themselves for the greatest work a human being ever undertook. The gospel ministry never needed strong men more than it does at this time. The world has been following certain false gods. It has about discovered that they are made of clay. If only we shall have enough and big enough men in the pulpits, and in the highways and hedges as well, to catch them on the rebound, and win them back to faith in the one true God! Weaklings cannot do it. But men of aptness to teach and with hearts aflame with jealousy for the honor of our Lord Jesus Christ, can do it. If Southern Baptists had 3,000 additional preachers of this kind, we could put them to work within the next few months, and we could use as

many more within another year. Such men would not always have to be inducted into a field; they would often, like the immortal Oberlin, make fields for themselves in places where no one else seems to want to go. It is a rather stern standard I am erecting, but not too much so. The preachers we need should be men who love peace, but not afraid of conflict. Christianity has always gone forward by conflict. Just now public sentiment has been sand-bagged into almost universal acquiescence to the proposition that nothing is so edifying in religion as universal peace and comity, peace also with the world. This dogma has even crept in among Baptists, but it savors not of the things of Christ. It is not the doctrine of Paul. It will never win a rebellious and sinful world to God. We need courageous preachers. We need in the ministry men who for Christ are willing, as Paul admonished Timothy, to endure hardness as good soldiers of Jesus Christ. We need men who, believing they must give up the opportunity to win honors and prizes of this world, are glad to do so for the service of Christ. Baptists are not poor in such material. In a thousand country homes to-day, scattered throughout the South, and in a thousand school rooms, are Baptist lads who are ready to meet the requirements, if we shall find the way to counsel them and help them to know their own minds and the way to realize their hopes.

Preachers and education. Baptists have always objected to set educational standards for the ministry. Many of the noblest spirits in our ministry are men without regular theological training. Some of them are among our most prominent men. They merit the honor they receive. The 75-Million Campaign is bringing some laymen, now in midlife, into

the ministry. Though they will be unable to take a regular theological education, this is well. More of them should be encouraged to follow. Having said so much, and heartily recognizing that a hard and fast educational standard is not desirable, I want to say that the time has come when we ought to insist that a young candidate for the ministry, among other things, shall declare his purpose to do all within his power to prepare himself educationally for the work. The general public is far better educated than it was even twenty years ago. It will be more and more so. The spiritual forces that the preacher must meet in the world are subtle and determined. It is almost *prima facie* evidence that a young candidate has not considered the responsibilities he would assume in the ministry, for him to propose himself for ordination without the purpose to educate himself for the ministry. Formerly there was sometimes a prejudice against education in the churches, that made it possible for men to be ordained who were too lazy and shiftless to get an education. That prejudice is now about dead in most places. Those old deacons educated their sons and daughters and these sons and daughters will not go to hear men preach who know less than they do. Therefore the conversion of the deacons. Making all due allowance for unusual cases, and recognizing that mere education cannot make a preacher, has not the time come for our ministers on ordaining councils to catechize young candidates with reference to their purpose to prepare themselves for the high calling they seek to enter, and make their ordination conditional on their purpose to do their best to educate themselves?

What is a call to the ministry? Any young man can get

counsel from his pastor on what is a call to the ministry. I shall not seek here to define it. Rather, I shall give the story of how two distinguished ministers decided to become preachers. Their stories, and that of Dr. Broadus above, have impressed me profoundly. So would the experience of most ministers, only these stories so seldom get to the printed page. James Pettigrew Boyce was the son of a wealthy business man in Charleston, South Carolina. He had a sweet, godly mother. His father sent James to Brown University. While there he was converted and decided to preach. His father did not want him to preach; a brilliant business career offered. But James wrote: "As to my profession, I think I shall study for the ministry. That seems to me the only subject in which I think I could have any interest; it seems to me at times so glorious, and one so much needed by men, that I should love to proclaim it." We know not what struggles of soul he had. It seems that his love for religious work was born with his conversion, only a year or two before. The "Woe is me" of Paul, that is so often quoted in this connection, must be so interpreted as to make room for those who, like the great Boyce, gladly render their all to Christ and gladly hear His call to preach, without that tragedy between the will and the Holy Spirit which some have insisted on. Many may fight the call, but there are others who do not.

William E. Hatcher and "Harvey". The mother of Dr. Harvey Hatcher and his more distinguished but hardly more charming brother William, was accustomed to putting her hands on the heads of her two little boys and praying that God should make them preachers. When William, the younger, was four, the mother died and they laid her body

to rest out under the cherry tree near the Virginia country home. Both of her boys became preachers. There are tens of thousands who have cause to thank God for those two brothers and that dear praying mother. The day she passed away she prayed a last time that God should take her boys and make them ministers. In his charming *Life of Dr. William E. Hatcher*, Dr. Eldridge B. Hatcher tells the story of his father's call to the ministry. Soon after the going of the mother, "Father Harris", pastor of the Mount Hermon church, to which the Hatchers belonged, one day in the home laid his hand on William's head and said: "My boy, I hope God will call you to preach the gospel." This and his mother's prayers stuck in the glowing mind of the lonely lad. A few years later, after he had been converted and was teaching a little school, it came back to him again with great force, as he sat one night in the old home out in Bedford County. Though the night was dismal and misty, he put on his hat and went out into the darkness and pushed his way up to the top of a near-by hill, determined he would remain on the hill till the question was settled. There in the darkness the prayer of the dying mother was answered and the son went forth as a messenger of light to tens of thousands! He immediately set about preparing himself for the calling. What a man he became, that dreaming country boy who lost his mother when so young, but not too soon to leave her impress indelibly imprinted on his soul! I think he was the greatest soul—he certainly had the greatest gift for imparting himself charmingly to others, inspiring hope and cheer—whom I have ever been permitted to know in cordial friendship. His biography by his son admirably presents an intimate picture of this great soul. It ought to be read by

every young Baptist in the South. Time and again as I have read it, tears have sprung into my eyes, to be chased away by smiles. I believe its reading would help many a boy to decide to give himself to the ministry of Christ.

Offer your boys to God to preach. It is expected that this book shall be studied by many devout women who are mothers. It is also hoped not a few fathers may read or study it. I would put before both the question of offering their sons to God for the ministry. Can a devout mother picture to herself a more heart-gripping spectacle than that of the mother of the two little Virginia lads, beseeching God again in the last hours, with her hands on their heads, that He might make them ministers of the Cross of Christ? What would you prefer for your boy, for the allotted three score years and ten that may be his? The honors and prizes of the world, or the "Well done" of the Master and the love of souls he may bring to Christ and cheer along the way of life—which is better? I am sure that in your hearts thousands of you would rejoice if God should honor your boys by making them heralds of salvation. Every such mother and father should take this matter often to God in prayer. He has heard such prayers numberless times. He will not be deaf to yours. Seminaries, colleges, church revivals, sermons, conventions, personal counsel of ministers, the prayers of parents—these we must make the front line of our campaign against the reproach of a Christianity too enamored of the perishing prizes of the world to produce in our churches prophets of God, heralds of Christ. Gracious God, give to our Baptist people a holy passion to take from the churches the reproach of barrenness in producing men whom Thou mayest honor by calling them to be Thy spokesmen to the souls of the people!

QUESTIONS OF CHAPTER VI.

Give facts showing decline in the ministerial supply.

What of the conditions in the South?

Name some leading causes for the decline.

Show that the preachers have not failed to render high service.

Show how public opinion has discredited the ministry as a calling.

Have Southern Baptists given serious attention to this matter?

Have they prayed for more preachers.

Give figures showing that many ordained men do not preach.

Show that preachers are the children of prayer.

Discuss home influence in relation to the preacher supply.

Show why most of the preachers come from rural homes.

Show how pastors and churches can bring young men to consider this calling.

Show the value of local church mission work in this relation.

Show the value of denominational colleges in this relation.

What opportunity do many Christian colleges neglect?

Describe how Dr. John A. Broadus decided to preach. Tell of the good work of Home Board mountain schools to encourage young men to become preachers.

What can revivals do toward increasing the preacher supply?

Has not the entire Baptist denomination fallen into grave neglect on this matter?

Discuss the kind of preachers now needed.

Can an indolent man, unwilling to study and work, expect to succeed as a minister?

Ought a neophyte, who is unwilling to do his best to prepare for the work, to be ordained?

What influence is the present general education of the people having on the demand for educated preachers?

Have Baptists enough trained preachers to supply the present demand?

Tell how James P. Boyce entered the ministry.

Tell how William E. Hatcher and Harvey Hatcher came to the sacred calling.

Should parents offer their boys to God for this calling?

CHAPTER VII.

A PERENNIAL EVANGELISM.

A great revival now needed. To-day I was on a street car, reading a fine book by Bishop Warren A. Candler, "Great Revivals and the Great Republic." At my side in the crowded car sat a man, who turned out to be a farmer, on his way home, twenty-five miles out from the city. "Excuse me", he said, pointing to the book. "I have been thinking a lot about that. I see it says there that we should pray for and expect a great revival. Do you believe we shall have one?" It is a question thousands of God's people are asking. This is a favorable omen, and we should pray for their number to be greatly increased. "I think so", I replied. "But there is no time to give the reasons on which I base my belief before I must leave the car. Reports from scores of evangelists show that the people are hungry for the gospel, and that they are flocking to Christ, where and when the various crusts are broken that tend to shut them off."

The "crusts" to be broken. "What do you mean by crusts?" queried my seat-mate. "I mean mainly", said I, "that church members are so busy with keeping up with the intense pace of material life, that they are not taking time to meditate and pray, as they once did. Ask them to do things, and they will. Ask them to give money, and they do. Which is well, but it does not directly feed the fires of love and worship in the heart, out of which come

the issues of life. Do you see that automobile over there at the filling station? An automobile is about the last word in careering restlessness and activity, but even an automobile must stop to have renewed the sources of its power. If it did not, a celebrated speed record would not prevent it from going dead somewhere out on the road. An automobilist stranded in the mud on a remote road is a no more cheerless spectacle than a church taking comfort in its activities, but leaving off private and public devotion and neglecting to read and meditate on God's word. I think that is the biggest thing which stands between us and a great revival", I said. "But at the next stop I get out. Good-bye." "Good-bye", said my companion, as I brushed past him to get out. "I believe you are right. Even out in the country everybody has the fidgets these days, no time to think. Maybe God will make us think and bring us to our knees." To which under my breath I uttered a fervent, Amen! as I made my way to the door.

The New Testament type of religion. The 1906 meeting of the Southern Baptist Convention will always be memorable because of the instruction it gave its Home Mission Board to establish a Department of Evangelism. On that occasion Dr. B. H. Carroll delivered a great address, in which he showed that evangelism was required by the New Testament teaching and was practiced by the early disciples. From the fourth chapter of Ephesians he showed that pastors, evangelists and teachers were permanently to minister to the needs of the churches. He showed, through the case of Philip the evangelist, that evangelists may properly go to unreached masses, as well as to churches. By the case of Timothy, whom Paul instructed to do the work

of an evangelist, he demonstrated that soul-winning was not the entire duty of the evangelist. He is to preach the Word, reprove, rebuke, exhort. He had Timothy tarry at Ephesus, "that thou mightest charge certain men not to teach a different doctrine." Dr. Carroll declared that all the brilliant young preachers who constituted the staff of Paul were evangelists, and that the office of evangelist in the New Testament was of more importance than that of pastor. He profoundly moved the great body that heard him and it immediately provided for the establishment of the Department of Evangelism.

The American method. The practice of evangelistic preaching went into eclipse when Romanism got a strangle hold on religion. Sacramentalism and ceremonialism displaced the simplicity of faith; ordinances and obedience to the pope superseded the practice of bringing the souls of people to do business directly with God. The Reformation released forces which looked toward the return of revivalism, but put them in a straight jacket by maintaining the State church and attributing mystical virtue to certain ordinances. In England, the Puritans and the Wesleys struggled back toward the New Testament emphasis on evangelism and vital piety. But the revivals of the New Testament never reached again a field for free action until the founding of America. In all other lands civil or ecclesiastical powers fought against it. For the first time since New Testament days, it got an opportunity in America, unhindered by any powers, except those which lie in the natural heart of unregenerate men. The religious life of America has hitherto advanced largely through great revivals. The Great Awakening following 1834, in which

Jonathan Edwards and George Whitefield played so large a part; the Great Revival of 1800, in which God smote French infidelity, which was bringing canker to the soul of the young nation; the Revival of 1858, in which He was strengthening the heart of the nation to endure the deep trials of war without despair; the Moody and Sankey Revival, beginning in England in 1873, and winning back to America through meetings that blessed tens of thousands in America's largest cities—these are outstanding American revivals, all of which, except the last, swept over the entire country. Because of the growth of the nation and perhaps other reasons, the revivals of Moody and Sankey, though their influence was far-reaching, never spread into nationwide proportions.

It saves the people. For many years revivalism has been the characteristic method of soul-winning and religious growth throughout our country. It is still the means by which most souls are brought to Christ. But the simplicity and emotional fervor which accompany it and are something of its essence are not acceptable to the dignities and powers of this world. Unsanctified education and rationalism, along with the spirit of places where the honors and dignities of the world fill the eye and set the fashion, find in themselves no heart to commend the revivalistic pattern of religion. It seeks to bring sinners to a decision for Christ, and souls cannot always be led through so great a spiritual crisis by the use of such coolly decorous methods as commend themselves to the classes I have named. The common people heard Jesus gladly. They also hear gladly the proclamation of the gospel by a true evangelistic preacher, but not even the Son of God in His quest for

souls won the favor of the Scribes and the Pharisees. Mr. William T. Stead, English writer, said of revivalism: "The systematized revival, the deliberate organization of religious services for the express purpose of rousing the latent moral enthusiasm of mankind, is a distinctly American product. Revivalism flourished in the United States long before it was acclimated on this side of the water. It is easy to sneer at revivalism, but it has been the means by which hundreds and thousands of men and women have found their way to a higher and purer life. It has done things which the more cultured and refined would not even have ventured to attempt." The nation-wide revivals have in the total effect meant less to this country than the local revivals conducted in the churches throughout the country. The denominations which have won and are winning the largest membership in America are those that have with frequent regularity conducted special evangelistic services in the churches.

Official ignorance of evangelism. I have partly described how America is the child of evangelical faith and that its successes have been mainly through evangelism. But the powers that be in America do not seem to be conversant with that fact. This is their misfortune and the misfortune of the country. The Christian bodies that have made America great are those bodies that have interpreted their mission to be spiritual and evangelistic rather than political and sacramental. These bodies have preached a divine Christ to lost souls. They have furnished the spiritual dynamic for righteous statesmanship and have held up their rulers before God in prayer. They were the power behind the securing of separation of Church and State, and have tried to live up to

their God-given conviction that Christianity serves the State best when it makes good men and leaves them to make good civil institutions, and that the State serves Christianity best when it lets it alone, except to secure fair play and a fair opportunity for all religious beliefs. But this is contrary to the Roman Catholic teaching. The Church, according to them, may and should make requirements of the State in its favor. But they mean only their own organization, since the other Christian bodies are in their view outlaw sects. Certain inter-denominational organizations of various Protestant bodies have also played down the principle of the separation of Church and State. Sometimes they have done this to checkmate the Catholics, but more often because a lessening grip on the hidden spiritual resources of Christianity has sent them scurrying to the old and often-discredited prop of what Romanists call the "secular arm".

Baptists were astounded. Many Baptists were astounded at some things bearing on religious rights that emerged in recent years under the pressure of war. Not only were there indications of Roman Catholic and Y. M. C. A. influences against the interests of religious freedom and unhindered evangelicism, but there were prominent religious leaders of other bodies who seemed to think that evangelical faith did not need a free hand. The Federal Council of Churches could seldom seem to find unanimity of conviction on this, but many of its prominent elements were willing for free preaching in the armies to be brought to such low levels as the Y. M. C. A. might elect to encourage. And that in America! The Baptists, Methodists, and Presbyterians alone represent in their adherents 48,000,000 of the American population and approximately half the soldiers

in the armies, but their views, together with those of other smaller evangelical groups, received such a lack of intelligent appreciation by the officials of the government, that one can only conclude that the rulers of this country, which is the child of evangelical faith and its revivals, actually do not know what the American religious spirit is, nor that their only function concerning it is to provide without favor for its free exercise.

Evangelism made difficult in the World War. Since the American religious spirit of evangelism cannot thrive in the atmosphere of a government which is ignorant of its nature and which is also unmindful that the Constitution forbids official intermeddling for or against religious views, it seems desirable here to set down a prominent instance of such governmental encroachment on free religion. In the American armies training for the great World War, Baptists and other evangelicals had the greatest difficulty in securing the simple privilege of ministering by gospel preaching to the boys whose ancestors under Washington won this Republic and who are the great stabilizing influence that preserves this nation to-day. Welfare work was provided for through the Y. M. C. A. and other agencies. To the "Y" was added a certain religious managerial function, which was thought by government officials, among whose advisers no responsible representative of any evangelical body was called, to be all the evangelicals needed or could ask for. The Roman Catholics, with crosses, altars, and saving sacraments, were allowed unhindered opportunity. So were the Jews, who reject Christ. But the great American evangelical bodies which sought to carry the free gospel of Christ to their own lads were crowded together and put under a leadership

without their own choice or consent, which was welfare and amusement agent and sutler to the army, and also carried the direction of religion for all the great evangelical bodies, playing it down to a low level of spiritual earnestness which was unsatisfactory to every evangelical group.

Dr. Gray's great service. Not only Baptists but all friends of evangelical religion are under lasting obligation to Dr. B. D. Gray, Corresponding Secretary of the Home Mission Board, for his able, devoted and untiring efforts with the authorities at Washington, in which he sought to impress upon them that religion is free in America and that the faith of the great evangelical bodies of this country is a religion of the free preaching of Jesus Christ. Dr. Gray called to his aid Dr. J. B. Gambrell, President of the Southern Baptist Convention, and also Northern Baptist leaders. Also associated with him and indefatigable and invaluable was Dr. George Green, the Home Mission Board's Director of Camp Activities. These gentlemen made a courteous, but solemn and vigorous protest against the measures that were making it impossible for the ministers of evangelical bodies to have free access to their boys with the gospel. That protest was the chief force which won substantial modifications to certain orders the direct enforcement of which would largely have destroyed the evangelistic preaching in the armies and left the approach of evangelical ministers to be measured out homeopathically by the uncertain hands of an organization that has too often played evangelical preaching down to its lowest expression, and in the war mixed it with movies and the vending of cigarettes and chocolate. No assertion is made here concerning the means by which government officials were led to take a position which is in effect subver-

sive of the American principle of religious liberty. But attention is called that, if the now discredited sponsors for Church Union and the representatives of rationalism and social reform had had charge of the plans for the religious approach in the American armies, they could hardly have outlined measures that would work more directly into their hands than did the unfortunate system which was adopted. Some of the strongest and best preachers of Baptists and of other denominations preached to the men under the system as carried out, but this did not change the general tendency of the system to make free and evangelistic preaching difficult, nor did it lessen the magnitude of the error of the government's representatives in not trying to find out from the religious bodies of America what they wanted, through men who had the right to speak for them.

The Baptist type of religion. In saying that revivalism is distinctly the Baptist method, I do not claim it for Baptists exclusively. The Methodists have always shared equally with Baptists the passion for evangelism, and in recent years Presbyterians are coming to magnify special revivals for soul-winning and church growth. In his book, "The Task that Challenges", Dr. S. L. Morris, Secretary of the Southern Presbyterian Home Mission Board, writes: "The world will never be saved by any other means than evangelism, the preaching of the gospel of the crucified Christ—esteemed the 'foolishness of preaching' by this present world, whether of the Greek philosophers of Paul's day, or of modern rationalists." Methodists and Presbyterians share with Baptists the responsibility for the spiritual welfare of the overwhelming majority of the people in the South and Southwest. Baptists rejoice when they think that they have in

these two great bodies devoted co-workers for bringing the 38,000,000 people in this section to the Cross of Christ. It is with no spirit of fault-finding, but of concern and sympathy, that we declare that revivalism in the North and Northwest has no similar place. Dr. W. W. Hamilton found that the superintendent of evangelism of a Northern body was giving much of his time to meetings for pastors, in which his main purpose was to convince the pastors that evangelism was scriptural. Think of the plight of Southern Baptists, if an expert had to be employed to convince our pastors that revivals are scriptural! I have just finished reading a work on evangelism by a Northern evangelist. It is from the press of a noted publisher. Really I cannot make out whether it is for the unconverted, or whether it is intended as an apologetic, or to show men how to win souls. Apparently the author has suffered at the same point here at which many Northern writers seem to suffer. He often speaks of bringing men to Christ, but never once utters an expression that clearly means that men are lost without the atoning merits of His death. Can it be that the deadly reptile of rationalism has even fastened its fangs into the men who go out to bring men to Christ, so that its virus is destroying their faith? Certainly, while Northern theological seminaries send out graduates who have accepted as true the teachings of rationalistic professors, the spirit of revivalism may not be expected to thrive in that section. No more would it under similar conditions in the South.

Basis of Baptist growth. In a recent private conversation, a prominent Episcopal minister expressed to Dr. Charles W. Daniel, Pastor of the First Baptist Church, of Atlanta, his inability to account for the rapid growth of Baptists in

America. "I have often sought for an authoritative utterance on the subject, but have not found it," declared the Episcopal minister. "My people were here first, but now Baptists outnumber Episcopalians almost seven to one." Dr. Daniel enlightened him, but was too courteous to reply to the gentlemen concerning certain recollections which Baptists have of the time when the Episcopalians were stronger and were the Established Church, and how the Establishment's representatives in Virginia had Baptist preachers haled before the courts and imprisoned for preaching the gospel. But that episode illustrates well probably the greatest reason why Baptists now so largely out-number the Episcopalians. It shows the Episcopalians looking down upon those who carried the gospel to the common people and to the very wilderness, and the Baptists filled with a holy passion to bring all men to Jesus Christ through the gospel. Baptists and Methodists outnumber all other Christian bodies in America to-day mainly because more than any others they went to men because of their need rather than because of their influence or fitness for the canons of high ecclesiastical respectability. Now they have many thousands of wealthy, cultivated and influential adherents, and, so far, are in danger from the same source of barrenness which afflicts some other imposing religious bodies. Other important causes have contributed to Baptist growth, but their development need not be undertaken here. The Baptists of the South have won more than four-fifths of their converts through revival meetings, by far the larger portion of them out in country churches, where the pastor usually had a fellow-pastor as his aid. Our Baptist passion for revivalism also largely accounts for the most of the Negroes having been won to the Baptist faith.

Baptists steadfast for evangelism. Baptists of the South are committed with their whole hearts to evangelism. This committal is implicitly contained in all evangelical faith, but there are some bodies which have measurably side-stepped the soul-winning implications of their faith. Some have allowed the educational emphasis to interfere with a whole-hearted revivalism, and have largely ignored the command to go into the highways and hedges with the good news, while at the same time they have cultivated the intellectual among their own people at the expense of the emotional and spiritual. Some have given to certain ordinances a spiritual significance which tends to take from the holding up of the Cross before men its centrality and unique power. But Baptists until this hour have with a holy and jealous passion magnified revivalism and evangelism. While the large city church tends in all denominations to become the entering wedge for a merely cultural and aesthetic presentation of Scripture truth, Southern Baptists have probably suffered less even here than any other large Christian body. A large proportion of our most prominent city pulpits have in them pastors who are evangelistic to the core. Not a few of these men, in addition to their regular fervent preaching of an evangelistic gospel, go out on the streets of their cities and preach to the passing throngs. They also use every opportunity to conduct revival meetings in other cities and out in the country. At the same time, there seems to be no token of a waning of the revival spirit in our country churches. The historic protracted meeting season is happily and effectively still in use, in which the pastor usually has a neighboring pastor or an evangelist to preach for him. The Enlistment Workers of the Home Mission Board have a specific cultural service

to foster in the churches, but they often find that the best way to accomplish their purpose is to lead up to it through a revival, and not seldom they bring new converts into the churches.

Organized effort. The organized evangelistic efforts, conducted by District Associations, State Mission Boards, and the Home Mission Board, are a token of the holy passion of Baptists for soul-winning. Baptists have usually scrutinized propositions for new organized activities with more jealousy than other religious groups. Their instinct leads them in a case of doubt to favor less rather than more organization machinery. In the long run, this will always be true of Baptists, because it has to do with the fundamental principles of liberty and initiative. Notwithstanding this, Baptists have unhesitatingly used their co-operative machinery to establish and further evangelistic preaching. In this field of co-operative effort they have been pioneers. Most of the various State Mission Boards, for at least part of the time, send out evangelists, and the entire Southern body through the Home Mission Board's Department of Evangelism puts itself heartily and even passionately behind a great group of denominational soul-winners. Our theological seminaries magnify evangelism before their students and one of them maintains a group of evangelists under its own direction who annually bring hundreds of souls into the Kingdom.

Independent Baptist evangelism. "Independent evangelism" used to be in uncertain repute in the South. It is still so in certain sections of the country. The bad odor into which it had come may be surmised from the following words by Dr. E. Y. Mullins, written by him in 1909 in the

Introduction to the book edited by Dr. W. W. Hamilton on "Sane Evangelism". Dr. Mullins declared: "There are churches which have been swept by a kind of evangelism which has left them twice dead, plucked up by the roots. It appeals solely to the emotions, relies upon clap-trap and machinery, in a superficial manner skims over the surface, and leaves a bad condition in its wake." Of a type of evangelist then unhappily much in evidence, he said: "The man who relies upon his evangelism for a reputation, or who is in the business for the money he can make out of it, or who seeks simply to gratify his ambition, has brought untold injury to the cause of Christ." Dr. Mullins also deplored the tendency of even the better class of evangelists to fall before the temptation to secure great numbers to count, whether or not they are soundly converted. This evil still abides, and not even denominational evangelists are entirely free from it. However, the rest of us should be slow to criticize them until in this connection we shall quit putting our best foot forward, its encasing shoe carefully polished for inspection. Estimating success in spiritual work by materialistic standards is a snare from which many are in danger. It has only been thirteen years since Home Mission Board Evangelism was inaugurated. At that time the unhappy conditions mentioned by President Mullins could be found in almost any section of the South, among other denominations as well as Baptists. But a pronounced improvement has followed the safeguards with which Baptists have surrounded revivalism. One seldom ever hears now of the "wild-cat" revivalists, who formerly often took a community by storm for a few weeks, creating great excitement, counting many conversions, and then disappearing, perhaps into unknown parts, leaving the churches

to find and soundly convert many of the "converts", and to overcome the reaction from the unwholesome excitement. The independent evangelist has not disappeared, but the work has now drawn into it some of the ablest and most constructive ministers we have. Good examples of this are Drs. T. T. Martin and J. H. Dew, the latter turning to the independent service after years as the Missouri State Evangelist, the former gathering around him a group of twenty-five or more men of character and sound doctrinal training, who devote their entire time to evangelistic work. Thus denominational evangelism has helped to bring larger possibilities of usefulness to the work of independent evangelists, and has tended to create a demand for such sound teachers of New Testament doctrine in the field of independent evangelism as Drs. Dew and Martin, instead of the men who in union evangelistic meetings formerly belittled and played down the denominational convictions of the people.

Denominational evangelism. The value is obvious of an organization to gather up and conserve the results of evangelistic effort. Dr. B. H. Carroll makes the point that New Testament evangelists were responsible to the churches. This is substantially true of our independent evangelists today, who recognize their moral responsibility to the denomination to which they belong and are themselves members of a church in the body they serve. This is true in an additional sense of evangelists who labor under the direction of a State or general agency, itself subject to the direction and revision of the denominational body. Denominational evangelism gives a place and emphasis to evangelism which it abundantly merits and which it would not otherwise receive. It also safeguards the doctrinal or teaching content

of the message of the evangelist. It is not intended to suggest that the independent evangelists who now serve Baptists are not safe doctrinal teachers. Nor is it suggested that evangelists who are employed by the denomination are thereby lifted above the possibility of teaching error. But it is true that the errors that might creep into the teaching of evangelists employed by the denomination are naturally and readily subject to correction. The Home Mission Board evangelists have a unique record in this respect. Nearly 300 men have been employed, at one time or another, in Home Board evangelistic service, but until the present, no formal complaint has ever come to the Board concerning the doctrinal content of the teaching of one of these brethren.

Doctrinal and sound. Sound doctrine is a phrase that does not charm the ears of some people in these latter days. Reference has elsewhere been made to subtle and keen influences which have made it their business to discredit the teaching of Christian doctrine. But the people of God will not therefore forsake their emphasis on doctrinal teaching. Salvation is through the person of Christ and not through the doctrines related to Him. But the person of Christ is able to save only as He is indeed the Son of God, able to bear the sins of many, and these are doctrinal teachings. To sneer at doctrine is to sneer at the deity of Christ, and the chief opposers of Christian doctrine will be found among those who reject His deity. Their antipathy to doctrine has a certain consistency, though they hold on to their own theories of rationalism with great obstinacy. Bishop Candler in "Great Revivals and the Great Republic", says: "The next great revival will be doctrinal in character, as all great awakenings have been and must be. The Holy Spirit

has no instrument with which to regenerate human souls but inspired truth." Principal P. T. Forsyth is quoted as saying that the ancient prophet responded to the summons of God with the ready answer, "Here am I!" but that some of our modern prophets speak out of confusion and despair, and ask, "Where am I?" A hesitant, doubting faith will never produce a revival. Rationalism can starve the faith of many by its philosophical negations, but it never has produced a single revival and never will produce one. Not all the wisdom of its seers combined, in all their lives and with all the world for a field, can produce an effect on the characters of men comparable to that often produced by a Spurgeon or a Moody or a Whitefield through a single discourse. Baptist churches should insist that the great doctrines shall be preached in their revivals. Our evangelistic passion is great and sincere, but there are indications that not a few new members have been brought into our churches under the preaching of evangelists in whom the emotional appeal and pressure for decision has thrived at the expense of a setting forth of the great doctrines of grace. The records show that our churches are losing by exclusion and otherwise more than one out of every three we baptize, and superficiality in not a little evangelistic preaching is rightly being held accountable for it.

The Home Board Evangelists. Denominational evangelism, as developed by the Home Mission Board, has proven itself adaptable to all the varying needs of city and country and factory and street, of great co-operative campaigns and of services conducted independently in far-separated places. The fifty evangelists and singers, directed by Dr. W. W. Hamilton, the Home Mission Board's Superintendent of

Evangelism, are constantly working and moving throughout the South. These activities are conducted with freedom and elasticity, and yet with precision. For three weeks the entire group is often gathered into a single mass attack on the strongholds of sin in some city. For the pulpits whose requirements are most exacting, and equally for the smallest church and the weakest mission, the Superintendent furnishes a man from his staff suited to each place. He has in the personnel of his staff great preachers, popular preachers, street, theatre and factory preachers, preachers for the colored churches, trained evangelistic song leaders, doctrinal teachers. He has some men who are equally adapted in all these places. As new needs emerge, evangelists are secured with gifts to meet them. One shall put to flight a thousand and two shall chase ten thousand. The combined spiritual impact of this great group of evangelists and soul-winners on a city has proven a joy and a blessing to the Baptists and the admiration of and cause for congratulation from other evangelical ministers. These city campaigns sometimes bring as many as 2,000 converts into the churches, and they never fail to fill the churches with renewed spiritual power and a fine sense of denominational fellowship. Ten days after the close of one of these campaigns often finds the workers who participated in it scattered throughout almost every State in the South, conducting unrelated meetings in thirty towns, country churches or cities. Space limitations do not allow a setting forth of the various elements of strength which the denominational support behind this Department of Evangelism has enabled it to develop. To mention only one conspicuous example: Every great revival has always been characterized by a great singing of Christian

hymns. In America it was so when they met by tens of thousands in the camp meetings in the forests in 1800. When Moody preached and multitudes were brought to Christ, Sankey as truly sang them to Christ. It has always been so and it will remain so. By constant observation, the Home Board Superintendent of Evangelism has been able to sense this high value of gospel singing in the quest for souls, and has made effective his knowledge by the employment of fifteen trained singing evangelists, most of whom are also gifted personal workers. Their work has added much to the effectiveness of the service and has created a demand for singing evangelists which the Home Mission Board and other agencies have not until now been able to supply.

The success of denominational evangelism. Denominational evangelism is a proven success. The workers of the various State Mission Boards regularly reap rich harvests. The same is true of the independent Baptist evangelists, the personnel of which group among Southern Baptists is now exceptionally strong. The Home Mission Board group is far and away the greatest group of denominational evangelists in America. Not even Methodists, who have a happy genius and passion for evangelism, seem to be able to match Baptists in denominational evangelism, at least they have not done so. For the last several years the evangelists of the Home Mission Board have brought to baptism more than twenty percent of as many converts as have come into Southern Baptist churches. Of course they are just extra harvest hands come to help the pastor garner in the grain he and his church have been cultivating all the while. Still it is a unique and signal record of soul-winning which the denominational evangelism of Southern Baptists is making for them.

A solvent of many ills. A Christ-honoring evangelism is a solvent for many ills and denominational evangelism is its most promising expression. The term is here intended to include the protracted meetings and revivals conducted by pastors, with neighboring pastors to aid. Though less exploited than the other methods, in the aggregate this has meant and should always mean more to Baptists than all other methods. It must always be kept in the place of primacy. We also include independent evangelists, who labor in the denomination and show themselves to possess a sense of moral accountability to it, as well as all evangelists employed by the agencies of the denomination. This evangelism is a solvent for many ills which afflict society. Its one unchanging point of attack is on the heart and life of the individual. It is able to win the victory here, because it has a gospel that can cure men from the dominance of sin.

Cures class hate and radicalism. It is the solvent for class hate and the wars of capital and labor. American Christians do much better in their private morals than in their sense of public honesty. But this does not change the fact that the basal thing is better men, and that the unique business of the churches, which not all the sophistries of socialism and rationalism or of Satan himself must be allowed to check, is to make better men by bringing them to Christ. Sydney Smith sneeringly said of early English Methodists, "All mines and subterranean places belong to them", and it is well that it was so, or soon there would have been nothing above ground for anybody else to care for. Nothing can do so much to compose the troubles and class divisions which afflict America to-day as a great revival of religion. Social-

ism expects salvation by whitewashing the outside, but it will come only by cleansing the inside. Socialism would have equality by forcing the man who has to give to him who has not, but the Christ we preach brings it by leading him who has to share with him who has not. The one leads to anarchy, the other to liberty and democracy. Instead of evangelistic faith softening its demands to conform to the "cool conviction" of socialistic prophets of Utopia, the urge of the present unrest and unwholesome class consciousness should bring the Christian people of America to their knees in importunate prayer to God for His Spirit and for such a revival of religion as shall shake this nation from shore to shore.

QUESTIONS ON CHAPTER VII.

Do you think there are now tokens that a general religious revival will come?

What "crusts" must be broken before such a revival can come?

Is revivalism the New Testament type of religion? Quote Dr.

B. H. Carroll on this.

What part has Christian revivalism played in America?

Show how revivalism has brought most American Christians to Christ. Quote Mr. W. T. Stead on this.

What forces in America are ignorant of evangelical practice and principle?

Discuss the action of the Government concerning religion in the World War.

Tell of Dr. B. D. Gray's great service to evangelical faith, in that connection.

Give facts that show Southern Baptist devotion to evangelism.

Show the relation between revivals and denominational growth.

Tell of the attitude of many of our prominent city pastors.

What has happened to independent evangelism, in connection with denominational evangelism?

Describe the organized work of evangelism by the Home Board.

Why should evangelists preach the doctrines?

Show how Home Board evangelism is adapted to all situations.

Tell of the value of the Evangelistic Singers.

Tell of the large success of Home Board evangelism.

Show how evangelism solves many social problems.

What of its value as a cure for radicalism?

CHAPTER VIII.

EDUCATION AND RELIGION.

America's great faith in education. The American faith in public education is almost boundless. We have felt that it was essential to the perpetuity of free institutions. Many writers have felt themselves estopped by our separation of Church and State from magnifying the still greater necessity of Christian education. Still others have ignored the educational value of religious faith because they wanted to do so. The result has been pathetic. More faith has been placed in a merely intellectual education than it deserves, considerable as it is. And less emphasis has been given to the religious element in education than was fit. A mere ability of people to read a little and write a little is a pitifully small thing on which to base confidence that they are fit for responsible citizenship. The examinations conducted by the military authorities during the war showed that near-illiteracy is larger than its crass illiteracy. But not even the war examinations searched to the bottom of our trouble. There is such a thing as moral illiteracy, and not all the State educational powers in America, with all their millions and prestige, have an effective machinery for surveying it, still less curing it. It is a responsibility of American Christianity, one the full weight of which American Christian bodies have not yet realized.

Education without religion fails. Dr. Harvey Hatcher and I were driving a mule to the train from the district associa-

tion, out in the country. Our discourse was on some of the speeches for Christian education made at the meeting. "My brother", said he, "had it ever occurred to you that to educate a man without making him a Christian is only to make him more powerful to do evil?" It had not occurred to me. I had always had that naive confidence in the essential goodness of education which publicists and speakers inculcated. One of the first recollections of my childhood had been of a fond grandmother who applauded my performance as I devoted my childish attention to reading what was in some book. To the grandmother's partiality my precocious application to the printed page betokened future distinction and worth. Dr. Hatcher challenged a lifelong belief. But as our nimble-footed mule picked his way daintily along the gullied road toward the railway station, I pondered the words of my honored friend. Many times since I have recalled them. They awakened me from the spell of a misplaced confidence. He saw clearly what more people are now beginning to see, that education without Christian conviction in America has failed to achieve the salutary results that could be wished. Froude, the scholar and educational authority, seeing that education which merely sharpens the mind is worse than useless, said: "When all are selfish, the sage is no better than the fool, and only rather more dangerous." Balzac, in the "Human Comedy", declared: "Education by religious bodies is the grand principle of life for the nations. Christianity created the modern nationalities and it will preserve them." Balzac had no confidence that education without religion would make people good. Neither does the inspired word of God, which declares, "The world by wisdom knew not God." Commenting on this Scripture, a recent authority

declares that, "The truth Paul proclaimed should be laid to heart by the advocates of godless education in our day. Education without religion leads to atheism, and atheism leads to anarchy."

Some oppose all general education. Some savants, seeing the futility of an education which deals only with the body and intellect, and not knowing anything about the possibilities of education of the spiritual nature of man, have advocated taking education away from the masses. Emperor William of Germany is quoted as having said that there was too much education among the Germans. The world now agrees with him that there was too much—of the sort. Professor Harry Thurston Peck, of Columbia University, depreciated the idea, "that education in itself and for all human beings is a good and desirable possession." He declared: "Education means ambition, and ambition means discontent. We see masses of men dissatisfied with their lot, their brains addled and confused by doctrine that is only half the truth and vaguely understood, yet thoroughly adapted to make them ripe for the work of the agitator and the enemy of public order. Such an education only makes the criminal person far more dangerous." "The Kaiser and the scholar agree that education, to be safe and useful, must be confined to a limited number, and ignorance must rest on the masses," aptly remarks Bishop Candler, who further calls attention that their attitude toward educating the people tallies with that of the Romanists concerning the Bible, in their refusal to trust it in the hands of the common people. But the views of Rome, both in education and religion, are out of date. Even if education is as dangerous as Professor Peck declared, there is no hope that the American people

will ever allow the door of opportunity to learn and know shut in their faces. One of the reactions following the World War, has been the overflowing of the halls of our educational institutions with students.

Too much of the kind. But just as surely as the fall of Germany through the World War was brought about by an educational system which shut out God, so surely may we have too much education in America, if it turns its back on God, and confines its efforts to the intellect rather than the will and emotions. A man or a nation may have too much education by having the wrong kind of education. Sir Archibald Alison in his "History of Europe During the French Revolution", noting the increase of depravity with the spread of knowledge in France, said: "It is not simply knowledge, it is knowledge detached from religion, that produces this fatal result. The reason of its corrupting influence in morals is evident. When so detached it multiplies the passions and desires of the heart without an increase of its regulating principles, it augments the attacking forces without strengthening the resisting powers, and thence the disorder and license it spreads throughout society. The invariable characteristic of a declining and corrupt state of society is a progressive increase in the force of passion and a progressive decline in the influence of duty." There has been and now is in the United States too much education of the sort which "multiplies the desires and passions of the heart without an increase to its regulating principles". Such education augments the forces which attack virtue, roll in greed, sneer at religious restraints, and try to rule God out of His world. There is much more of this education now than ever in our past. What can the patriotic citizen do less than

sense in it the omen of a "declining and corrupt state of society?" When heard we so much as now of rights and so little of duties? When did more people seek happiness in things and fewer from inner spiritual resources? When was personal liberty more vociferously asserted and the idea of sacrifice more generally shunned and less practiced? But the cure for a bad education is not ignorance. The antidote is right education. The remedy is not less knowledge, but nobler knowledge, and an education which deals with the springs of human action, as well as the compass of the intellect. The cure for that education which is "ever learning and never able to come to the knowledge of truth", is an education which includes proportionately the spiritual part of man's nature as well as his intellect. America can never have too much of this kind of education.

State education neutral on religion. The separation of Church and State in America is generally believed to require the State schools to give no instruction about religion. It requires that they shall be neutral on religious matters, except to treat with respect man's effort to know God and to satisfy the spiritual yearnings of his nature. It is a serious thing that State education, in our common schools and higher institutions, cannot function in religion. Religious liberty is believed to require the prohibition and we cannot sacrifice religious liberty, but the prohibition on State education in America carries with it tremendously large implications. We should not decry or belittle the State institutions because of this limitation in teaching. It was not originally of their choosing, but has been placed upon them by the determination of America to maintain religious liberty. State education fills an important place. Certainly

it does in the common schools of the country. In these we seek to carry out the democratic principle of the greatest good to the greatest number and to fit the average citizen for intelligent citizenship. The necessity of a great and rapidly growing system of higher education by the State, is not quite so obvious, but the arguments for it at this time are swaying State legislatures to ever-growing appropriations for the higher and specialized education of the relatively small number. The State school cannot answer any of the following questions, though they are fundamental to our religion, and orderly social progress or revolution and anarchy, are involved in the answer: Has God made a revelation to man? If so, is it found in the Bible? Who was Christ—a mere man or the Son of God? Is man saved by Christ's atonement, or by education and ethics? Was Luther a great Reformer or a renegade? Yet I am reliably informed that, by the express sanction of the State legislature, the University of Mississippi has a chair for teaching Christian Evidences. One result has been that this State university has sent out more ministers than any other institution of its class. If this could be consistently done by all State schools, it would be of untold spiritual value. But the logic of the American position has driven evangelicals, especially Baptists, to oppose any measure of religious teaching by State schools.

Phenomenal growth of State colleges. Remembering the disability of State education to conserve the highest spiritual interests of students, it is a matter of concern to measure the influence of this education, as compared with that which ministers to and unfolds the spiritual nature of man, as well as the intellectual and physical. It has been authoritatively

declared that in 1895 the Christian colleges of America were educating about seventy-five per cent of the youth of the land, while the State institutions had only twenty-five per cent of the students. But so rapidly has the idea of State-controlled education forged to the front since then, that in 1915 it was estimated that the State colleges and universities were training twice as many students as the corresponding Christian institutions. Within the brief period of twenty years the proportion of American students trained in Christian colleges, as compared with the number in State colleges, had shrank to one-fourth what it had been at the beginning of that period. The thoughtful reader of these pages will hardly be able to avoid relating this sudden and pronounced shift in the American educational center of gravity to the present broadcast suspicion that treasured spiritual forces in American civilization are breaking down.

Is State education neutral? I raise the question whether much State education has not ceased to be neutral concerning religion in America. Is it neutral as between religion and no religion? and is it neutral as between the different types of religion? Religion is the duty which man owes to God. But if there are instructors in State colleges and universities who, on the hypotheses of science and philosophy, are putting it into plastic minds of America's youth that there is no God, these instructors are murdering the souls of our future American leaders. They are teaching, under the support of public taxation, that which subverts the accepted American principle of neutrality concerning religious belief, and are therefore, it is here contended, liable to be proceeded against in the courts of the land. Most of the State Constitutions contain similar provisions and some of them

are even more explicit than the national document. Many of them appeal to Almighty God as furnishing the ground upon which they propose to set up laws for safeguarding the common welfare of their citizens. The professor of learning who teaches a system the logical sequence of which would be to drive God out of his universe, is defying the fundamental laws of the land, as well as plotting treason against the God of nations. But what of the teacher who accepts God, while he throws out the Bible and the Christ it reveals as a vicarious atonement for sin? He is also defying the American principle of State neutrality in religion. In the strategic position of a college or university instructor, dealing with the plastic minds of youth, in the most crucial years concerning religious belief, he and his kind have it in their power, humanly speaking, to turn this Christian nation into a nation of skeptics and infidels. There is almost appalling evidence that this anti-Christ instruction is even now being given in practically every State university and most of the State colleges in the land. The hypothesis of evolution, admittedly unproven, and the twin-brother destructive criticism of the Bible, the results of which have been disproven over and over, are being industriously taught in highly reputed educational centers throughout the country. The guess of pseudo-science, impressively masquerading as real science, ranks higher with the rationalistic teacher than the "thus saith the Lord" of the Scriptures.

Can anti-Christian education be stopped? Elsewhere we shall give attention to the humiliating fact that this false education has already covertly found its way into many institutions supported by Christian bodies as denominational schools. There are adequate powers in the hands of these

bodies to deal with the offending institutions and force them to purge themselves of anti-Christ elements. If the Christian bodies are too devoid of stalwart manhood and Christly wisdom to exact the needed cleansing, then they are on their way toward a death they well merit. The writer cannot find it in his heart to use cushioned words in dealing with this spirit of apostacy, nor to apologize for plain speech. A rationalistic teacher in a Christian school, supported by a body of Christ's people, is a traitor both to Christ and to the people who pay his salary. It may be more pleasing to some sensitive people if we shall use restrained and gentle methods in telling of and dealing with such men. But gentle methods must not be allowed to cover flabby counsels of compromise. It should go without saying that such a teacher should be counselled that he must find students elsewhere than in a school dedicated to the fatherhood of God and the deity and saviourship of Jesus Christ. Have American citizens, most of whom believe in God and Christianity, and in the constitutional requirement concerning religious neutrality—have they no power to drive the teaching of anti-Christian systems out of American State-controlled schools? They have the power, and, if necessary, they ought to use it.*

What Baptists did in Texas. There is also another means of redress. The various States, rather than the nation, control public education. The combined will of the Christian bodies in the States makes a power adequate to secure results in practically any State legislature. The question is profoundly moral and religious, and on it there is

*The author is aware he has raised some questions concerning limitations on State education in religion which he has not fully solved. In justification he pleads the almost tragic importance of the theme and the fitness of challenging readers to make a fresh study of the problem for themselves. An extended thesis on the subject is impossible in this book.

practical unity among the religious bodies. If these bodies will appoint committees to examine the text-books on biology, geology, sociology, and zoology being taught in the schools and colleges, with reference to whether they undermine the religious belief of Christians, there is no legislature in the land, certainly none in the South, that will not give prompt and heedful attention, as will State boards of education. In Texas, in 1915, a single denomination, the Baptists, appointed a committee to inquire into this matter in their State. In 1918 the committee made its final report to the Baptist Convention. The committee found abundant evidence of anti-Christian philosophical and scientific theories being taught in the State schools of Texas. The State educational authorities were approached, and quickly agreed to have eliminated from the text-books used in the schools any teaching to which the Baptist denomination raised serious and valid objections. There is need for similar action by the Christian bodies in other States, and the action should result in some permanent means of censoring text-books, so as to throw out those which teach the "sectarianism" of infidelity and atheism, which are far more injurious "sects" than any against which the liberalistic scholars have hitherto directed their guns.

The handicap of State schools in teaching religion. It is not intended to suggest here that State educational institutions have consciously set themselves to tear down Christianity. To the contrary, some great educators in these institutions are profoundly interested in presenting religious values in American education. But the best of them find themselves under a handicap in trying to deal with the needs. They have apparently not usually even felt compe-

tent to shut off the ardor with which some of their ambitious young professors go about blowing out the light of Revelation with the breath of fearsome pseudo-scientific theories, set forth with an air of wisdom before classes of undergraduates. State education is growing with unprecedented rapidity. There are still more denominational than State educational institutions, but they are much smaller. Between 1880 and 1916, American students in State colleges and universities increased from 10,000 to 150,000. To this number 100,000 more must be added who are in State normal schools. Since 1916, the growth has been even more marked. Walter S. Athearn, who gives these figures in his valuable book, "Religious Education and American Democracy", adds that it has been found that eighty percent of the students in these State institutions come from evangelical Christian homes. Various investigations by Baptists have shown that more of their boys and girls were in the State institutions than in their own. Shall nothing be done to provide for the adequate religious education of this great mass of students from Christian homes? The gravity of the problem has occurred to not a few of the presidents of State schools before it did to the Christian bodies from which the students came. Some State schools have established Bible chairs; others have tried other expedients. But they seem unable to succeed in the religious education of the students. The American principle makes it impossible. The best they can do is to touch religion at such points as find all religious bodies in substantial agreement. Their right to teach even this devitalized view of religion is seriously questioned. The best the State colleges can do is to co-operate with the various religious bodies, facilitating and encouraging efforts on

their part to provide adequate religious teaching for their students attending the State colleges and universities.

Denominational aid at State schools. This opens up a subject too large for adequate treatment in this Chapter, though the theme is important and fascinating. Because of the exceptional ability with which Professor Athearn discusses the problems involved and because of the splendid bibliography he furnishes for further research, the author could wish every Baptist college president, as well as our ministers in general, might read the work named above. But it seems necessary to confess on behalf of Baptists and other evangelical bodies that not even the leadership of the various Christian bodies has generally given the problem of religious education of students in State institutions the attention it merits. Three chief lines of effort have been suggested for the denominations. One is that they shall provide at their own expense competent professors who shall teach the Bible to denominational groups of students. This is being tried out in several places. Another is that each denomination shall provide a pastor for students of his faith in the various State institutions. A third is that each denomination, through Home and State Missions, shall build an adequate local church in the environment of the institution, and shall, by supplementing the salary of the pastor or employing for him a competent assistant for the task, make possible an adequate service among the students by the local church. The Home Mission Board has already expended several hundred thousand dollars in building adequate Baptist church plants in State college towns in the South. There is now a substantial demand among Baptist leaders for a special pastoral service for such students. Texas and Georgia are ex-

perimenting with the service and the Florida Baptist Convention of 1920 voted to enter upon it. At the North, the service in each line is already in successful operation. There is no space here even to indicate the possibilities in these various lines of service. But it is hoped the denominations will not long keep out of this important field. They should place some of their strongest men in it.

Blunders of denominational colleges. Before we begin a chapter in the course of which we shall magnify the fundamental necessity of a great program of Christian education, the author wishes to confess that, with all their heroism and devotion in this behalf, the denominational colleges have made some unfortunate blunders and are not yet entirely free from them. They blundered when they allowed themselves to fight State education. They blundered in those instances in which they have anxiously patterned after State education in their courses of study. They blundered when they said much about the value of religious instruction in their colleges, and then treated religious instruction in the curriculum like it was a poor country cousin, to be acclaimed on general principles, but kept out of sight when scientific and philosophic company comes, with its superior style and impressiveness. Many denominational schools have fallen into this discreditable weakness. The people who support them do not generally know these things, but they are beginning to find them out. Some denominational colleges are now beginning to treat with more real respect religious subjects in the curriculum, while others are still slavishly following the ideals and courses of study made by secular educational authorities. It was found in seventeen denominational colleges in Iowa that they offered fourteen courses in

religious education and 213 in public school education. They trained a handful of students to teach religion and 2,000 to teach in the public schools. The State schools train teachers for public schools. These denominational schools, founded primarily because of religious values, were slighting religious training to compete with the State schools in teacher-training.

Can religion be taught in colleges? To the question in black face type, Dr. Athearn answers that we can teach religion, provided we shall base our curriculum upon the desire to make real men and women out of students, rather than upon merely academic standards. The academic standards exalt departments and original research; the social benefit standard considers what will make men and women of character and force. To mention the distinction is to show to which standard a really Christian education must inevitably give the precedence. Else it will sooner or later be weighed in the balances of an informed Christian opinion and found wanting. It may be difficult to learn how to give credit for the right kind of religious study and teaching, but it is a problem no denominational college can afford to confess it cannot solve. Such study can be thorough. It will be cultural and perfectly worthy of college credit. If it is hard to set forth on the teacher's grade book, it will yet show itself in a life vitalized with genuine religious purpose. For the denominational college, this is the primary object; other values are secondardy.

QUESTIONS ON CHAPTER VIII.

Why is literacy of the citizen an inadequate safeguard for a democracy?

What do Dr. Hatcher, Froude, Balzac, and Bishop Candler say about education without religion?

On what grounds have some men opposed general education?

Show that it is possible to have too much education when it is of the wrong kind.

Show why State education must be neutral in religion.

What figures and facts indicate a wonderful growth in secular education?

What facts indicate that much State education has ceased to be neutral in religion?

Suggest ways in which anti-Christian teaching can be driven out of State institutions.

Show that it is the separation of Church and State and not the educators and State schools which makes satisfactory religious teaching impossible in those institutions. Suggest three ways in which religious denominations can give religious teaching at State schools.

Name some blunders denominational colleges have made in this connection.

Show that real religious study can be properly credited in Christian colleges.

CHAPTER IX.

BAPTISTS AND RELIGIOUS EDUCATION.

Evangelism and teaching. Evangelism and the teaching of Christian truth are two complementary parts of the Christian program. They cannot be disassociated without weakening its effectiveness. A Christian body that educates but does not evangelize will not grow in numbers, but may develop some noble Christians. A denomination that wins many souls is always creating for itself a great nurturing opportunity and obligation. It will grow much in numbers. But, if it shirks its teaching function, it will count more impressively than it weighs. It will also lose many of the converts that it won but did not feed. The record of Southern Baptists, for whom these lines are primarily intended, is unsurpassed in evangelism. It is hopeful in education, but our splendid evangelism has given us a vast educational task which we are only beginning to master. The alarming and rather humiliating fact is that our churches are losing to the world and to false faiths approximately one-third of all who come into their membership on a profession of faith. Evangelism alone is emotional, but lacks maturity and permanency. Education alone is dead, having no food for the spirit which is in man. That Christian body which can join an unfailing passion of evangelism most effectively to a thorough-going work of teaching, will have the greatest and best influence on the people of America. In Chapter VII we have studied evangelism and the great success of Southern Bap-

tists as soul-winners. In Chapter VIII we have had a view of the hopelessness of education at public expense in America providing the religious education necessary in a democracy. In this final Chapter we desire to point out the necessity of strong provision in our country for Christian education and to suggest how Southern Baptists must relate themselves to that task.

Is Christian education narrow? A recent writer declares that the symbol of State education is the ballot box and its purpose intelligent citizenship; that the symbol of vocational education is the dollar mark and its purpose competent workmen; that the symbol of Christian education is the church of Christ and its purpose Christian citizenship. Christian bodies in America concede the necessity of vocational and State education. But they perceive in man something more than intellect and craftsmanship to be brought to perfection, and are in position to render this vital service. Their members pay most of the tax for State education, but dare not do less in addition than provide high educational opportunities in institutions of their own in which man's capacity for God shall be conserved and nurtured, as well as his capacity for material production and intelligent voting. This double taxation, willingly incurred by the Christian citizen, merits the admiration of all right-thinking men. It should win from the exponents of secular education something better than a mere truce of silence. But some of these have set forth that denominational education is necessarily narrow and untrue to the fullest aspects of truth. The Christian college is able to teach all the proven facts of science, as well as the State institutions, and also all that truth which lies in the realm of spirit, and which is revealed to men in

the Scriptures. In a true sense, it is the broadest form of education, for it is able to deal with the whole personality, which is not true of any other system. It requires no great wisdom to perceive that the death or serious crippling of a really Christian education in America would be the precursor of anarchy and of the break down of that very democracy which State education is set to strengthen, but which, without the aspirations and restraints of Christian faith, cannot endure in this nation.

Wealthy givers slight Christian education. There is an unjustifiable prejudice in certain influential quarters against Christian education. When Mr. Andrew Carnegie, the famous iron-master, had accumulated an immense fortune, made possible by the prosperity and stability Christianity has brought about in this nation, he bethought himself concerning how he might donate some of his great gain to the public welfare. Discovering that teachers were poorly paid, Mr. Carnegie donated \$10,000,000 as a permanent invested fund to help worn-out teachers. He passed by the opportunity to aid preachers, who are even more poorly paid and essential to society. He expressly excepted "sectarian" institutions from participating in the benefits of the fund, and said: "Many of these were once sectarian, but to-day are free to all men of all creeds or to none. Such are not to be considered sectarian now. Any such as are under the control of a sect or require trustees, officers, faculties or students to belong to any specified sect, or which impose any theological test, are to be excluded." Mr. Carnegie thus excluded from enjoying the stipend provided by his fund all denominational schools. Whether he intended it or not, he discriminated a second time against the preachers,

and the religion which they preach, that made secure the vast fortune the canny Scot had capably gathered into his coffers. By accepted standards, Mr. Carnegie was anything rather than an ignorant man, but the quotation above suggests his crass ignorance on religious education in America. He speaks of institutions, once sectarian but now open to all men. With Christian colleges all about him, the shrewd iron-master could easily have learned that Christian colleges always receive "all men of all creeds or of none", if he had cared to give the matter his attention. It is more charitable to attribute the statement to a crude lack of information, but is perhaps more probable that Mr. Carnegie, who is reputed not to have believed in Christianity, desired to discriminate against the "sects", while at the same time he wilfully and unfairly attributed to them narrow bigotry. I have set down this instance of the prejudice of a wealthy American against Christian education, because it is a part of the situation which the friends of vital Christianity confront to-day. It cannot too often be affirmed that the security and often the very existence of the wealth of these men is the result of the work of Christian ministers and Christian colleges. Except for the work of these agencies of uplift, radical socialism and anarchy would surely plunder the strong boxes of the wealthy, the largeness of whose contents often give their utterances an influence they do not deserve. But it is true that most of the largess of these men goes to great institutions, many of which have small need of it and which play religion down to a low level or reject it outright, while they ignore the patriotic and immeasurable service of those institutions which are supported by the relatively small gifts of the people from whom the rich men draw their riches.

A challenge to wealthy Baptists. I have referred to the inclination of wealthy donors to turn toward secular rather than Christian schools with no desire to discredit them. Their acts speak for themselves. I have done it to put Christian men and women on their mettle and as a pertinent item of diagnosis. Why, after all, should Christian schools expect to get donations from other than sources definitely and intelligently Christian? Self-respect among Christian denominations is almost infinitely more essential than donations from men of wealth, who neither understand nor are moved by the high ideals of Christian culture. In this connection, it is humiliating to have to recount that not a few denominational colleges in the South swallowed the intentional slight in the Carnegie provisions, and set to work to prove to that dispenser of stipends that they were not sectarian! It is enough to make a real Christian blush with shame. We do not comment further, except to say that the rank and file of the various denominations are not free from responsibility in connection with that unfortunate exhibition. We had left our Christian colleges with such a meagre support that their presidents were sometimes almost in despair. In sheer desperation some of them must have turned with hat in hand to present wistful appeals to wealthy persons who care little or not at all for the prosperity of those institutions that are the treasure of the Christian bodies of America. Wealthy members of various Christian bodies, especially in the South, ought to be brought to face the above facts. We must endeavor to put upon them the sense of their great opportunity and responsibility in connection with strengthening Christian education. It is not creditable to Southern Baptists, among whom are many men of wealth, that until now so

little of this wealth has been offered to help build up our system of denominational education. Under God, it seems that the 75-Million Campaign saved our denominational education from shameful weakness and insufficiency in the South. But the gifts of the rank and file of the denomination did it. The big giver to Christian education among Southern Baptists is yet exceedingly scarce; discredibly scarce, when our 3,000,000 members and vast wealth are considered. A wealthy New Englander rarely fails in his will to leave a large donation to education. Can it be possible that wealthy Southerners of these latter days have not sufficient vision to appreciate the far-reaching value of education, even when they are Christian men? More must be done than has been done to open the eyes of wealthy Baptists to what is at stake in denominational education.

Christian education "makes good." It is not surprising that the first colleges and universities in America were founded by Christian bodies. The larger number of such institutions are still under the direction of Christian bodies. The denominations have founded others which have found means, when they "waxed fat", of wresting themselves from the control of those who gave them life. Such alienated institutions usually sell their souls for the prospect of more money. Additional money promises more teachers and facilities for imparting human learning, and the temptation has seemed too great, where material advantages are esteemed more highly than other considerations. Hard days for Christian education have come within the last generation. They are indirectly the fruit of the immense wealth which has been thrown into the lap of State institutions and of certain independent institutions. This plethora gave prestige and prominence among

the people, and many parents allow their children to flock to such institutions without understanding what they miss educationally. Not only did the Christian college first dispense erudition in America. It still provides the larger proportion of the men who perform the most responsible tasks of the nation. Of nine supreme court judges at Washington, seven were educated in denominational colleges. Of twenty-seven presidents, nineteen were graduated from church schools. Of the twenty-six recognized leaders in American literature, eighteen studied in Christian colleges. Of the 15,518 distinguished persons whose names are listed in a recent edition of "Who's Who in America", 11,035 were college graduates, and two-thirds of these received their education in denominational colleges. More than one-half of the names in "Who's Who in America", therefore, are the product of denominational colleges.

Education for the "common task". The above facts indicate that the Christian college does something for men that makes them excel in the performance of the tasks of society which carry with them prominence and leadership. The primacy of the Christian college as an agency for educating the whole personality is the more striking when it is understood that no really Christian college holds out the prospect of prominence and worldly success as the chief result to be sought through education. The keynote which these institutions continually sound as the purpose of life is service. By which they mean the service of the whole man in the task of making life better and fuller among men. To omit this emphasis is to train intellects to get rather than to give. The Christian college trains the intellect, but it also does a higher thing by training the will to reckon life's values in

terms of what it shall give to help others rather than what it shall get for itself. Never in America have we had so impressive an exhibition of the need of this kind of education as we have had since the World War. Never before did so many seem determined to get all they can and so little moved by a sense of duty to others. Never did we have so many people who seemed determined to have the exceptional job and so few who were willing to do the common work of life. Somebody must do the poorly-paid work of love, somebody must dig in the ground, somebody must run the machine in the factory and the mine, somebody must cook and wash dishes. Who? There seems to be a general determination among the educated and the half-educated to get away from common work and into positions where one may boss others who shall do the hard and common work. Our one best hope of a cure for this disease is in Christian education, whose ideal is service rather than authority and the helping of others rather than commanding the service of others.

The glory of Christian education. Christian education places the basis of success in the mastery of the spirit rather than in the mastery of others or in gain. It can render to the nation a service now which it never before needed so much, by bringing men to see that happiness and contentment come from helping and serving rather than from getting and enjoying, and that the common task, performed by a man with a comprehending soul, is bigger than the job of the big boss who sees nothing but power and gain and glory as ends of achievement. This kind of education also makes the greatest men, who do more than their proportion of the world's big tasks. But of far more real worth, if this world,

madly enamoured of mere bigness, would receive it, is the service of turning out men and women who glorify and find contentment in even the commonest task that serves the welfare of the race. Primacy in this service is the glory of Christian education. If America's wealthy men have wisdom half equal to their business acumen, they will give their millions freely to make strong the denominational schools and colleges of the country, where this kind of education is the product.

Conserves social safety. The Christian leadership of society, whether in statesmanship, business, education, or professional life, comes mainly from the denominational schools. Many friends of State education recognize this and understand that no other adequate source of supply for this essential leadership has appeared or is likely to appear. We have seen that not leadership but service is the keynote of the results in Christian education. Spokesmen of Christian policies and purposes sometimes give their entire emphasis to competent leadership as the object of Christian education. Much as such leadership is needed, there is an equal or greater need of a people so trained as not to need leadership to show them what life means. To magnify a trained leadership only is to throw oneself open to the suspicion of not appreciating what our Lord would have us do for the rank and file of men. A "leading class" is necessary, but only in the sense affirmed by Jesus when he said, "Whosoever would become great among you shall be your servant". In Christian service and in citizenship, our need is both a trained democracy and a trained leadership. The greatest danger to democracy is the "democrat". He must have such motives and such intelligence as shall hold him away from

the present godless whirlpool of radical socialism and anarchy. The world is moving rapidly toward democracy. It is the business of Christianity to keep it from moving on past democracy to anarchy. How shall the emancipated millions be controlled except by inner mandates? What source is there of an adequate mandate, except that of adequate Christian faith and education? These provide at once the motive and the power to save democracy from becoming anarchy. America needs Christian education now as never before to save her people from the madness of socialistic experiments.

Leadership in religious work. Baptists of the South are now in great need of more capable ministers and trained Christian teachers and laymen, but we need none who shall seek honor and place for themselves, as did the sons of Zebedee, whose fleshly ambition Jesus rebuked. The recently acquired financial prosperity in our denominational work will be a temptation to some to seek leadership on a lower plane than that required by our Master. Each of us should guard against it in himself and all of us should maintain a spiritual atmosphere which shall make such ambition appear as little as it is, wherever it appears. In an earlier chapter we had occasion to show that the Christian college is the only dependable nursery for a trained ministerial supply. It does more than train young men who wish to study for the ministry. If it is faithful to the purpose of its founders and supporters, it maintains a Christian atmosphere which makes it easy and natural for the student to give the thought it merits to the gospel ministry as a vocation, while at the same time it blesses and enlarges the spiritual outlook of the entire student body. In the "Baptist Education Bulletin", for

November, 1920, President C. B. Williams, of Howard College, declares that twenty-four percent of the students in Southern Baptist colleges for men are preparing for the ministry. He cites the instance of one State university with 22,000 students that has furnished only one graduate for the ministry, and that of another with 2,000 that has furnished only three ministers. This is not merely because most young preachers go to denominational colleges. Many of the young men while in these colleges decide their life-calling. In the Christian colleges they frequently decide for the ministry, in the State school almost never. In denominational colleges which are living up to their opportunity and obligation many students who do not become ministers have developed in them the spirit and gifts of Christian service. This they seldom do in State institutions.

Education from the pulpit. Most of this chapter has been devoted to scholastic education, because there is now a revival of interest in it, and because untold issues depend upon the support which shall be given to scholastic Christian education now and in the immediate future. But the educational principle has to do with the work of the Christian pulpit and with the auxiliary activities of the churches and the missionary activities of the denomination, as well as with the Christian colleges. The Christian college and the evangelical pulpit are mutually dependent upon each other. As strong a plea can be made for creating a conscience for adequate educational opportunity and ability in the Christian pulpit, as for similar devotion to the educational institutions of the denominations. Indeed an adequate teaching program in the churches takes precedence over the Christian colleges, because it is the organism obviously established by our Lord

for evangelizing and nurturing the sheep of the flock. It would in the end be more fatal to the maintenance of a Christian civilization in America to fail of adequate instruction from the pulpit than to fail of adequate provision for Christian education. Spokesmen for Christian colleges would magnify rather than belittle the great tasks committed to their hands by showing their appreciation of this fact. The whole history of Southern Baptists and the present inadequate opportunity for pulpit instruction in thousands of Southern Baptist pulpits, conspire to remind us that this primacy of the teaching function of the local church simply cannot be ignored, as if we may take it for granted. Still it does not seem necessary here to stress at length the educational mission of the pulpit. We merely remark that the growing influence of rationalism and the popularity of inchoate religious sentimentality in the American public mind, are a challenge to every Christian minister to study and preach the doctrines of God's book with an understanding and determination such as we have not witnessed in the present generation. We must not permit our people to be fed on the sentimental emanations of humanitarianism. This diet can only produce spiritual colic. It is the minister's business to feed them on the revealed truth of God. If he does not know how, he had better be learning. If he is afraid of the criticism of worldly opinion, he should pray God to forgive him for his weakness and to make him a man. If he can do neither, he cannot serve the needs of our day in the pulpit.

"Enlistment" education. The Enlistment work of our Home Mission Board is an expression of the concern of Baptists for adequate Christian instruction. Its underlying

principle is education. Its purpose is to help toward an adequate teaching opportunity on the part of the pastors of many needy churches. After seven years of effort, the Home Mission Board has gotten most of the Southern Baptist leaders to see that it is not merely a new plan for money-raising. It has gotten most of our churches to see that the Enlistment Worker does not come to dictate and find fault, but, with his hat in his hand and love in his heart, appreciatively to serve. The State Boards have joined in an increasing way in the service and there are now eighty-five Enlistment Workers in the various States throughout the South, laboring almost entirely in rural districts. It must suffice here merely to repeat some of the figures which show how great a work the Enlistment service has to perform. Of our 25,000 Southern Baptist churches, not fewer than 20,000 are rural and more than 19,000 have preaching only one Sunday monthly, nearly always by an absentee pastor. The 20,000 rural churches have to serve them only about 5,000 pastors. Inadequate for pioneer days, the once-a-month, absentee-pastor system will obviously spell ruin in hundreds of communities, if allowed to continue in the day of farm machinery, good roads, automobiles and general education. Southern Baptists are rallying to the cry of this need. Their growing interest here is one of the most favorable omens of the present.

Helping the preacher. Many rural preachers are still men without special vocational education. Their work holds them out in the eddies of life. They often miss an efficient grasp of significant currents of thought. They need from the denomination, to which in the mass they have rendered incalculable service, an educational contact which

shall at least to some extent take the place of the opportunities it has given its more fortunate sons. Enlistment does a great inspirational service for the churches, showing them how to organize for fuller and intenser service. But it is also due its best aid to the neglected rural preachers, whom denominational spokesmen are accustomed to honor in the mass with encomiums, but whom neither these spokesmen nor the denomination itself have shown an adequate purpose to understand and aid. This appears all the more essential when it is remembered that the rural pastor is the one key adequate to open the lock of spiritual resources in country churches and communities. Dr. S. Y. Jameson, the Superintendent of Enlistment of the Home Mission Board, has aroused great interest among our Baptist people by his presentations of the almost universally neglected case of the country preacher who has had meagre educational advantages. In a representative Southern State, Dr. Jameson has found that, of 1000 Baptist pastors, only fifteen percent were college graduates or approximately so. Of the remaining eighty-five percent, it would be safe to say that three-fourths have received only a meagre and pitifully inadequate literary or theological training. These ministers have done just about all that has been done to build up the cause of Christ among the large and important section of the people served by them. Unkindly criticism is not what they need, and none of us is worthy to give it. They deserve an understanding sympathy, and the welfare of the cause demands that we shall through the service of able and sympathetic Enlistment Workers come to their aid. We must help them to master the situation created by the intense demands made on modern rural churches. This service deserves every encouragement.

Sunday-schools and Woman's Mission Societies. Books have been written about the work of the Woman's Missionary Union of Southern Baptists, and it is hoped others shall follow. There are rich spiritual values wherever the gracious host of our Southern Baptist women take hold through the Woman's Missionary Societies. They are by far the most vital missionary educational force of the denomination and are likely to remain so. There is here no purpose or opportunity to set forth in detail the value and nature of their work, but only to give recognition to the importance of their educational service. The same is to be said of the Sunday-schools, whose work of teaching the Scriptures to youth and their elders is of almost unspeakable value. The vast spiritual issues that hang upon the adequate religious instruction of the young people in American evangelical bodies are enough to focus and hold the undivided attention of every thoughtful Christian. Baptists are blessed in having a great and progressive Sunday School Board, whose activities looking to fuller Sunday-school values and further Sunday-school reach, are abreast of, if not ahead of, those of any other similar agency in America. There is now a growing demand for more Christian instruction for the youth of American evangelical bodies than half an hour a week. Catholics and Jews do far more for the religious training of their children. Evangelical bodies have been only partially awake on the subject. Potent forces are now shaking them out of their lethargy, and we may confidently expect our Sunday School Board to be in the vanguard of agencies that shall lead to a fuller teaching of the Bible to American children.

Home Board Mission Schools. A book is due to be written on the mission school work of the Home Mission Board, but a single paragraph must suffice for the present. About 12,000 scholars are trained annually in these schools. The service comprises forty schools among the mountain people of the South, eleven among the foreign population, two in Cuba, and five theological teachers in Negro schools. Besides the two mission schools in Cuba, which are maintained entirely by the Home Mission Board, the Board fosters a number of day-schools in Cuba by furnishing its missionaries as teachers. These day-schools are almost entirely self-supporting. The system of mountain schools has the distinction of being the largest system which serves the Highlanders, though the Presbyterians, Methodists and others do an excellent work in this field. The Home Mission Board mountain schools give a course of instruction in the Bible and in doctrine and missions which competent authorities have pronounced admirable. When a boy or girl graduates at one of these schools he knows more about the Bible than the average college graduate and he knows why he is a Baptist and how Baptists work together to foster the cause of Christ. The Home Mission Board invites inspection of the religious instruction done in its mountain schools, either by personal visitation to the schools or by writing for particulars Dr. Albert E. Brown, Superintendent, at Asheville, North Carolina.

Baptist colleges. Baptist education in America got its first impetus in the South, through the powerful advocacy of Dr. Richard Furman of South Carolina. Our denominational schools were entering on a period of great prosperity when the Civil War came and gave them a set-back. This

bore fruits of pain and anxiety for more than fifty years. Heroically throughout that long period, faithful and far-seeing men put their sweat and blood and prayers into the poorly-financed schools. Their service is known of God. The adequate telling of its story would thrill the people of our Southern Zion. It deserves a book for the telling. Baptists have hardly a nobler record to pass on to their children to inspire them to worthy living. But while these great souls made excellent and abundant brick without straw, most of the people in our denomination slept, as did the disciples when our Lord prayed in Gethsemane. There are many things about Baptists to love and take pride in. But their degree of concern for and appreciation of a great provision for Christian education has not until now been one of them. God gave us great souls who saw and served and suffered, but most of us did not see nor share in their vicarious service. Then came the 75-Million Campaign. Gradually the college men, who had for several years been in sorer distress than ever, saw a ray of hope rising in the east. They fixed longing eyes upon it. It has now become a dazzling light, shedding a radiance over their entire horizon. It is small wonder their gaze has been fascinated by the millions they long prayed for, but hardly hoped to see, now steadily coming into their coffers. But we should remember that this great provision has come from the counsels and decisions of trusted leaders, rather than from any ground-swell originating among our Baptist people.

A really Christian education required. Baptist educational institutions in the South have been exceptionally free from certain baleful rationalistic tendencies which have latterly poisoned education in this country. Where a teacher has

been discovered expounding the Bible-destroying, Christ-denying theories of rationalistic philosophy to Baptist boys and girls, the pressure of a healthy denominational sentiment has in every case known to the author resulted either in his removal or his conversion. But our people are aware that there is still a possibility of their schools being poisoned by a teaching which will destroy the faith of their sons and daughters. And they are more determined than ever to safeguard their institutions from this catastrophe. The large gifts they are making to Christian education have increased their purpose to see to it that it shall really be Christian. There is no captious threat in their attitude. They honor and trust the men they have placed at the head of their schools, but they fear God rather than human wisdom, and are determined not to have the money they give to honor God and Christ used to support radical teachers who feel called upon to dispense rationalism imbibed from American university teachers, who in turn got it from the godless educational system of Germany. The fate of Germany may not have taught American rationalistic scholars that God is greater than their philosophic imaginings, but it has taught our people. Baptists trust their educators, but they are determined to see to it that the virus of infidel pseudo-science and philosophy does not skulk into the schools which they have built for the service of God and for the preservation of Christian civilization. If our educational leaders are wise they will give hearty recognition of the right of our people to know whether infidel philosophy is being taught in their schools. Instead of seeking to discredit honest investigation, they will invite and encourage it.

Genuinely Christian atmosphere. There is another question Baptists are asking: If our denominational colleges teach nothing more than State colleges, why should we maintain them? An adequate reply can be easily made, but it is a wholesome thing that they are asking the question. The teachers in the Christian college are usually Christian men and women of culture and strong personality, and their influence on the students is a religious appeal of profound significance. Too much importance cannot be ascribed to this personal influence of Christian teachers. Christian parents who fail to consider this in their choice of a school for their children, are making a mistake they may deeply regret throughout their lives. But it becomes the more incumbent on our college trustees and faculties to see to it that the teachers they elect are not only church members, but are really and actively religious and show faith in Jesus Christ in their lives. Our theological seminaries will have no other than active and approved Christian men in their faculties. It is of equal importance that the colleges should also have only such teachers. Both our seminaries also have certain doctrinal requirements, which each new professor must accept and to which he must affix his name, in order to hold a position on the faculty. Our fathers were wise in inaugurating that doctrinal test.† Why should not our colleges do the same? The test should cover the inspiration of the Scriptures, the Deity and Virgin Birth of Christ, the Resurrection, and perhaps other doctrines. If any teacher thinks such requirements narrow, he should be informed that they

†The Foreign Mission Board now requires its prospective missionaries to subscribe to a statement of doctrinal fundamentals. The Home Mission Board does not, but that is only because the need has not arisen and is not likely to arise.

are not more narrow than the revelation of God, aside from which the institution in which he desires to teach would not have been built, nor would it now be sustained for a single year. If he pleads that he wants absolute freedom to pursue truth wherever it may lead, he should be kindly informed that he is at full liberty to do that in the Christian college, but that he must do it as a bond-servant of Jesus Christ, who is God's great Revealer of Truth, who owns that college and for whose glory and service it was built. If this does not suit him, he should be kindly but very promptly informed that his services are no longer needed.

Teaching Christian truth. We believe the educational principle is of scriptural origin. Distinctly Christian education is required by the same mandates as require soul-winning. But real Christian education is education in Christian truth. We do not contend that the main function of the Christian college is to teach theology. But let the educator beware who takes the position that Christian education is the same as that furnished by State schools, except that it is conducted in a Christian atmosphere. Let him be careful when he says a Christian college can teach all a State school can teach. It can teach all the State school ought to teach, and more. But when secular education essays to teach God out of His world, Christian education cannot teach as that. There is no religion in mathematics or Greek or Latin, but the Christian student needs to study them. There are other sciences, however, which try to set forth how the universe came to be and how life got into this world, including human life. There is Christianity or anti-Christianity in these themes. Many State schools accept the unproven hypotheses of those scientists who affirm

that the universe made itself by the evolution of all that now exists from a bit of protoplasm, which somehow emerged from the limbo of universal nothingness. The atheistic scientist feels competent to do away with God, but until now he has been too modest to tell the anxious world where that first bit of protoplasm came from. The Christian college may and should educate its students in Christian Evidences, through one of its strongest professors. It may and should prepare them for useful Christian service in the churches, as some compensation for all the churches do for it. It may have and should have educational themes that the secular college does not and cannot have. It should have initiative enough to put into its course of study those subjects which will help to justify the confidence and support of a trusting denomination. Most of our Baptist people are not pedagogic experts, but they have a very sensible idea as to whether a Christian college is really "making good" on the job they set it to perform.

A Baptist university. The idea of a Baptist university in the South is not original with this author. From time to time it has been suggested and discussed among our most trusted denominational leaders. Leanness of the Baptist educational purse regularly throw cold water on every such discussion, until the 75-Million Campaign came to teach Baptist leaders how to see new visions and to dream dreams about building up Zion. It was rather odd that no appeal for a Baptist university got expression in connection with that campaign or in the labors of the Convention Executive Committee. But so many great causes, already equipped with zealous and expert proponents, were on hand pleading for liberal treatment, that no absentee cause had much

chance. The Methodists of the South, being legally deprived of Vanderbilt University, which by moral right was theirs, immediately set to work and built two universities, one in Atlanta and another in Dallas. It is understood that they took every possible precaution so to fix these new institutions as to keep their control inviolably under the Methodist denomination, a thing they erroneously thought they had done with Vanderbilt. The promptness with which Southern Methodists set about erecting two universities to compensate for the one which liberalizing forces had wrested from them, is one of the most heroic and inspiring actions in the recent religious history of America. There is something in it which is a tonic and a challenge to every other evangelical body.

Why a university is needed. The need of a Baptist university grows mainly out of the fact that our colleges and schools feel almost compelled to secure teachers who have university training. At present the large majority of universities, by competent testimony, are teaching evolution, rationalism and destructive criticism. Not only in theology do they err; they attack biblical Christianity in all of the scientific studies which have to do with the origin of matter and life. The general acceptance of their teachings would mean the utter scrapping of the Bible, the wrecking of Christianity, and the domination of an impotent ethical code that would help to keep society deceived during such time as might transpire before it would hopelessly sink into anarchy. Baptist colleges must have able and scholarly teachers. Why should not Baptists build a great university, where men may pursue truth to its ultimate lair, but only as bond-servants of Christ? In a personal conversation with

Bishop Warren A. Candler, Chancellor of Emory University, the Bishop enquired anxiously of this writer if there was a prospect that Southern Baptists would help Methodists fight the onslaughts of rationalism by erecting a great university. He declared that Baptists and Methodists of the South together are strong enough to sweep back the tides of religious skepticism which are seeking through education to engulf American Christianity. The wistful interest of the great Methodist leader could hardly have been more intense if his own people had been concerned, instead of Baptists. Baptists have always worked from the bottom upward. We must continue to do so. But we must also prepare to take care of needs at the top. Baptist responsibility is great for the education of the masses. Its emphasis is only omitted here because of lack of space. But Baptists have millions of adherents. They are largely responsible for the intellectual life of the South. Baptists have obligations at the top as well as at the bottom. It is the fervent hope and prayer of the author that God may soon lead Southern Baptists to erect at least one great university. There must be universities, fully equipped and in possession of the best results of investigation and learning, which shall maintain the words of God to man, as revealed in the Scriptures. Not many such still remain in America. Southern Baptists prize sound scholarship and are set for the spread of a vital Christianity throughout America and the whole world. The logic of the situation calls for our denomination to build a university and to dedicate it to teaching both scientific truth and the truth revealed by God, after getting the service of the best legal brains in America to see to it that its charter shall always and indubitably

secure it and its teachings to the control of the Southern Baptist Convention.

To sum up. While many secular educators long to see some means of bringing the Christian dynamic freely into the student life of their schools, they apparently find themselves unable even to drive out from their professorships teachers who would undermine the whole basis of vital religion. Confronted by the challenge of this grave problem, the Christian bodies and colleges labor under the weight of heavy loads of their own, and also some weaknesses, which they must overcome. The whole situation is poignant, almost tragic. At the present moment the forces of liberalism and unbelief seem to be winning their way, through their warped instruction to college and university students, into the dominance of the future intellectual life of America. This is true, even though leading scholars of the world to-day are rejecting the evolution theory, with the whole miserable brood of soul-destroying teachings that go with it. The mental opaqueness of those American professors who still read and teach and write books on the theories which came out of Germany and which destroyed Germany, has apparently not allowed them to accept the newer utterances of high scholastic authority. God pity a nation whose faith is the football of intellectual scholasticism, either good or bad! But it is doubly humiliating that American Christianity should have to suffer its youth to imbibe the bad scholasticism from infidel teachers! God give to Southern Baptists and to all other evangelical bodies the wisdom and sacrificial devotion to deal with this immense problem!—for on it hinges the future of America and of Christianity!

QUESTIONS ON CHAPTER 1X.

Show that evangelism and education are both necessary functions in Christian work.

Show that Christian education is not narrow.

Have wealthy givers usually fostered Christian education?

Show how the needs of our Christian colleges are a challenge to wealthy Baptists.

Show that Christian education has "made good".

Why does Christian education fit people for common work, as well as for leadership?

How does it conserve social safety?

Show that it produces the leadership for Christian work.

What of the educational function of the pulpit?

Tell of the educational service rendered by the Home Mission Board Enlistment workers.

What of the educational work of the W. M. U.? of the Sunday School Board?

Tell of Home Board Mission School work.

Tell of the efforts of Southern Baptists for college education.

Show that really Christian education is required.

What of the value of Christian atmosphere in the college?

To what extent should Baptist colleges include the teaching of Christian truth?

Why do we need a Baptist university?

Sum up the relationship of education and American Christian bodies.

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